

THE

NINTH ANNUAL CONVENTION

of the

Association of Colleges and Preparatory Schools

of the

Middle States and Maryland

held at

LAFAYETTE COLLEGE,

EASTON, PA.,

on

Friday and Saturday, November 29 and 30, 1895.

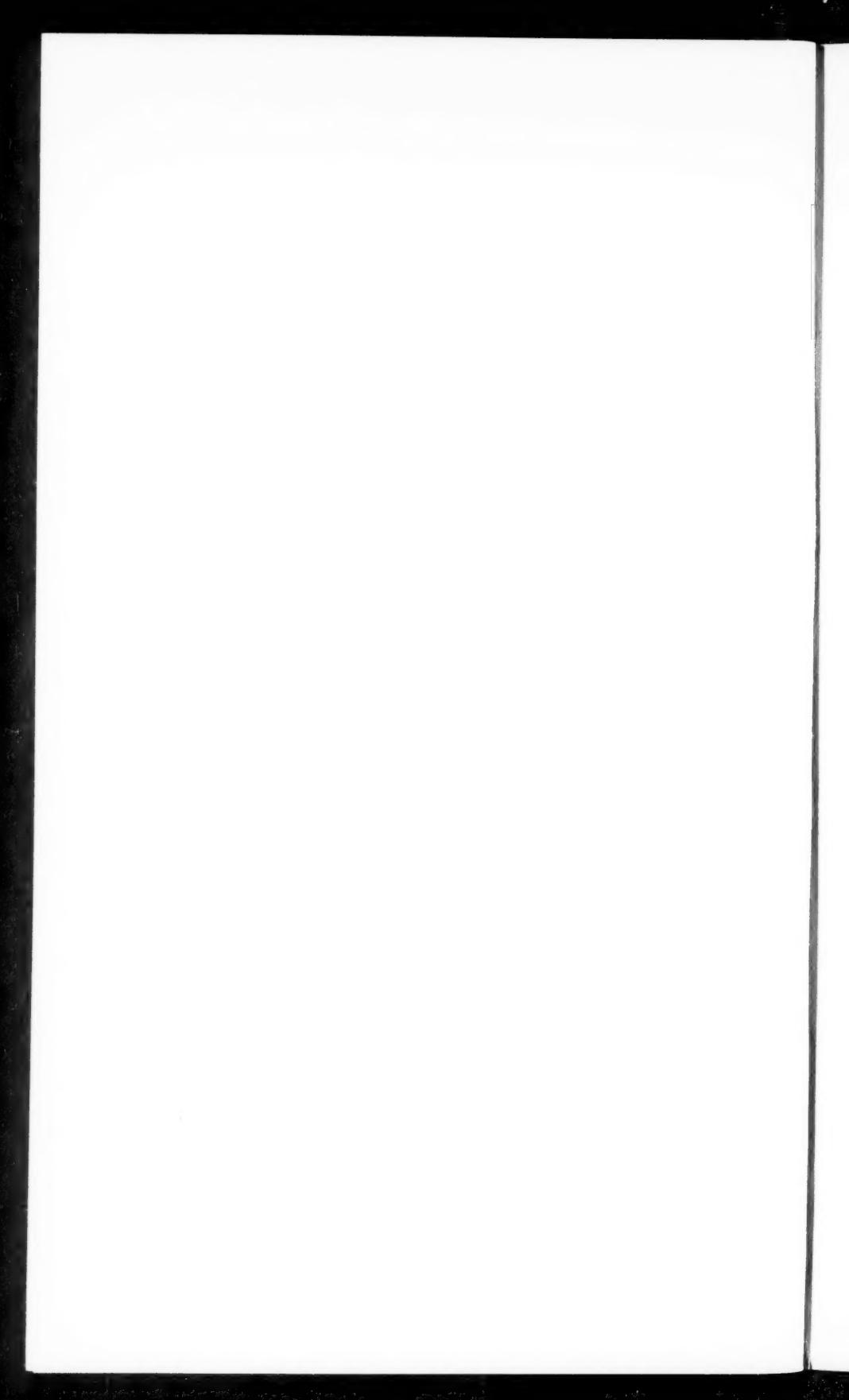
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OF THE

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Middle States and Maryland.

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Ursinus Coll.,	Collegeville, Pa.,	Henry T. Spangler, D. D.
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Wells Coll.,	Aurora, N. Y.,	William E. Waters, Ph. D.
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Woman's College,	Baltimore, Md.,	J. F. Goucher.
Woman's College,	Frederick, Md.,	Joseph H. Apple, A. M.

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Albany Academy,	Albany, N. Y.,	Henry P. Warren, L. H. D.
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Bayonne City High School,	Bayonne City, N. J.,	M. J. B. Thomas.
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Chelten Hills School, Wyncote, Pa.,		E. W. and A. Heacock.
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	New York City,	
Collegiate Institute,	York, Pa.,	E. T. Jeffers.
Conference Academy,	Dover, Del.,	W. L. Gooding, Ph. D.
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Cutler School, The	20 E. 50th Street, New York City,	A. H. Cutler.
Dearborn-Morgan School,	Orange, N. J.,	David A. Kennedy, Ph. D.
Eastburn Academy,	700 N. Broad Street, Philadelphia,	Geo. Eastburn, M. A., Ph. D.
Easton High School,	Easton, Pa.,	B. F. Sandt.
Episcopal Academy,	Philadelphia,	William H. Klapp, A. M., M. D.
First Pennsylvania	Millersville, Pa.,	E. Oram Lyte, A. M., Ph. D.
State Normal School,		
Frederick Academy,	Frederick, Md.,	Lucian S. Tilton, A. B.
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Friends' Elementary and High School,	Baltimore, Md.,	Eli M. Lamb.
Friends' Seminary,	Rutherford Place, New York City,	Edward A. H. Allen, C. E.
Friends' Select School,	140 N. 16th Street, Philadelphia,	J. Henry Bartlett.
Friends' School,	Wilmington, Del.,	Isaac T. Johnson, A. M.
Friends' Select School,	Washington, D. C.,	Thomas W. Sidwell.
George School,	Newtown, Pa.,	Geo. L. Maris, A. M.
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Girls' High School,	17th & Sp. Garden Sts., Phila.,	J. G. Wight, Ph. D.
Girls' Latin School,	Baltimore, Md.,	W. H. Kelley.
Harvard School,	578 Fifth Avenue, New York City,	William Freeland, A. B.
Hill School, The	Pottstown, Pa.,	John Meigs, Ph. D.
Irving School,	New York City,	Louis Dwight Ray, M. A., Ph. D.
Kingston Academy,	Kingston, N. Y.,	Henry White Callahan, Ph. D.

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Maryland State Normal School,	Baltimore, Md.,	E. B. Prettyman.
McDonough School,	McDonough, Md.,	James T. Edwards, D. D., LL. D.
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Montclair Public School,	Montclair, N. J.,	Randall Spaulding, A. B.
Moravian Seminary,	Bethlehem, Pa.,	J. Max Hark, D. D.
Moravian Parochial School,	Bethlehem, Pa.,	Albert G. Rau, B. S.
J. H. Morse's School,	423 Madison Ave., New York City,	J. H. Morse, A. M.
Mt. Holly Academy,	Mt. Holly, N. J.,	Richard F. Loos.
Nazareth Hall,	Nazareth, Pa.,	Rev. C. C. Lanius.
Newark Academy,	Newark, N. J.,	S. A. Farrand, Ph. D.
Newark Pub. High School,	Newark, N. J.,	E. O. Hovey, Ph. D.
North East Public School,	North East, Md.,	E. B. Fockler.
Oxford School for Boys, The	110 W. 79th Street, New York City,	L. Kemp Prossor.
Philadelphia Normal School for Girls,	13th & Sp. Garden Sts., Philadelphia,	George H. Cliff.
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Sachs' Collegiate Institute,	38 W. 59th Street, New York City,	Julius Sachs, A. B., Ph. D.
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State Normal School, Bloomsburg, Pa.,		Judson Perry Welsh, A. M., Ph. D.
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Sketch of the Association of Colleges and Preparatory
Schools of the Middle States and Maryland,
From its Origin in 1887 to 1894.

The Association of Colleges and Preparatory Schools of the Middle States and Maryland has grown so rapidly, and extended its boundaries so much beyond its original territory, that but few of its present members know its origin and history. It seems well, therefore, to give a sketch of its development.

In the winter of 1887, President Edward H. Magill, of Swarthmore College, delivered a lecture at various colleges in the State of Pennsylvania on "The Importance of a College Education for Teachers in our Public Schools."

While visiting the colleges for this purpose he consulted their presidents as to the feasibility of calling a meeting of college authorities, with the objects of establishing closer relations with one another, and procuring certain legislation in favor of educational institutions tending to this result.

Pursuant to a call issued by Presidents, T. G. Apple, of Franklin and Marshall; J. H. M. Knox, of Lafayette, and E. H. Magill, of Swarthmore College, a number of representatives of the colleges of Pennsylvania met at Harrisburg March 1, 1887. The object of this meeting, as stated in the call, was "to seek at the hands of the present legislature the passage of a new act * * * to render impossible the further taxation of any property of institutions of learning, etc." In addition to the above, which may be called the primary object of the conference, it was tacitly understood among a number of college presidents that an effort should be made to form a permanent organization. Accordingly, near the close of the first session President Magill presented the subject of organizing a permanent college association. A constitution, prepared and presented by him, was thoroughly discussed, and a committee of seven, consisting of Presidents, Magill, of Swarthmore College; Apple, of Franklin and Marshall; Ferguson, of Westminster; Knox, of Lafayette; McKnight, of Pennsylvania

College; Moffat, of Washington and Jefferson, and Seip, of Muhlenberg, was appointed to arrange for completing the organization at a meeting to be called by them at some future day.

This Committee on Organization issued a call for a meeting to be held at Franklin and Marshall College July 5, 1887. All college faculties of the State were invited to participate. Fifteen colleges responded to the call and sent delegates to the meeting. The report of the Committee on Permanent Organization was heard and the Constitution proposed by them was adopted with some amendments.

Sections 1 and 2, Article I, of this Constitution are as follows:

ARTICLE I.

NAME AND OBJECT.

SECTION 1. The name of this Association shall be THE COLLEGE ASSOCIATION OF PENNSYLVANIA.

SEC. 2. The object of this Association shall be to consider the qualifications for candidates for admission to the colleges and the methods of admission; the character of the preparatory schools; the courses of study to be pursued in the colleges, including their order, number, etc.; the relative number of required and elective studies in the various classes; the kind and character of degrees conferred; methods of college organization, government, etc.; the relation of the colleges to the State, and to the general educational systems of the State and country; and any and all other questions affecting the welfare of the colleges, or calculated to secure their proper advancement.

The expenses of holding the meetings of the Association, conducting the correspondence, printing, etc., were to be equally assessed upon the colleges represented in the Association.

Following the work of organization, papers were read by Dr. E. H. Magill, Dr. T. G. Apple and Dr. E. J. James.

The following are the officers of the Association for the year 1887-88: President, T. G. Apple, D.D., LL.D., Franklin and Marshall College, Lancaster, Pa.; Vice-President, E. H. Magill, LL.D., Swarthmore College, Swarthmore, Pa.; Recording Secretary, E. S. Breidenbaugh, Sc.D., Pennsylvania College, Gettysburg, Pa.; Corresponding Secretary, J. D. Moffat, D.D., Washington and Jefferson College, Washington, Pa.; Treasurer, E. J. James, Ph.D., University of Pennsylvania, Philadelphia, Pa.; Executive Committee, in addition to the above officers *ex officiis*; *Chairman*, T. L. Seip, D.D., Muhlenberg College, Allentown, Pa.; John Mitchell, A. M., Westminster

College, New Wilmington, Pa.; R. B. Youngman, Ph. D., Lafayette College, Easton, Pa.; E. A. Frost, A. M., Western University, Pittsburgh, Pa.

At a meeting of the Executive Committee held at the University of Pennsylvania in November following, a committee consisting of Provost William Pepper, University of Pennsylvania; President Sharpless, Haverford College; Professor Richards, Muhlenberg; Professor March, Lafayette; Professor Dubbs, Franklin and Marshall, was appointed on "Uniformity of Requirements for Admission to College," *to confer with the Committee of the Schoolmasters' Association upon this subject. This committee was also requested to confer with colleges of the Middle States and Maryland upon this subject and to invite their co-operation.*

At the second meeting of the committee held in February, 1888, at the University of Pennsylvania, the following action was taken, viz.: "A desire having been expressed by various members of the Association to have the colleges of the Middle States and Maryland meet with us at the coming annual convention, it was decided to send them invitations to be present and take part in our deliberations, with a view to the formation of a general organization of the colleges of these States."

The second annual convention was held at the University of Pennsylvania in July, 1888. At this meeting the name was changed to the "College Association of the Middle States and Maryland," and the Constitution was changed so as to make eligible to membership any college in the States included in its name.

This convention devoted much time to the discussion of "Endowments," and an able paper on this subject was read by Dr. J. G. Fitch, M.A., LL.D., of London, England.

The first annual convention of the Association, after its reorganization, was held at the University of Pennsylvania the Friday and Saturday following Thanksgiving Day, 1889. Since that time the Association has held its annual conventions on these days.

The Executive Committee, at its first meeting, recommended to circulate the minutes among the preparatory schools.

The aim of the Association has been to unite the educational interests within its territory. In order to do this most effectively it was long felt by the leading educators of these States that the colleges and preparatory schools must co-operate. Papers developing this idea were read and the subject was brought out in the discussions; *e. g.*, at the first annual convention, Professor Nicholas Murray Butler, of Columbia College, read a paper on "The Duty of the University to the Common Schools," and at the third annual convention, Professor George T.

Ettinger, of Muhlenberg College, read a paper on "The Relations and Duties of Colleges to their Preparatory Schools."

At this third annual convention, held at Cornell University, in 1891, several preparatory schools were represented and the question of admitting such schools to membership came up in a definite shape by the application for membership in the Association of "New York College for Training Teachers," which was referred to the Executive Committee and also the question of admitting preparatory schools to membership, and it was requested that said committee report on the same at the next convention. Accordingly, at the fourth annual convention of the Association, held at Swarthmore College, in November, 1892, Professor Magill, on behalf of the Executive Committee, recommended the following action: "That we favor such a change in our Constitution and By-Laws as shall make the body representative of all universities, colleges, normal and high schools and other schools which prepare students for college within the bounds of the Middle States and Maryland." The report was accepted and the proposed resolutions adopted, and the Executive Committee empowered to make the necessary changes in the language of the Constitution.

During the year 1892-93, forty-four preparatory schools, having been approved by the Executive Committee, were admitted to membership.

Article VI of the Constitution has been changed, so that the expenses are now paid by an annual fee of \$5 from each institution represented in the Association.

At present (January, 1894), the Association has eighty-two institutions on its roll of membership, of which thirty-eight are colleges and universities and forty-four secondary schools. Its proceedings are published annually.

The following is a list of the publications of the Association, together with the titles of the papers contained therein:

History of the Organization and the Proceedings of the First Convention of the College Association of Pennsylvania, held at Franklin and Marshall College, Lancaster, Pa., July 5 and 6, 1887. J. B. Lippincott Company, 1887.

- “The Proper Relation of Colleges to the Educational Institutions of the State.”
President E. H. Magill, Swarthmore College.
- “The Idea of a Liberal Education.” Dr. T. G. Apple, Franklin and Marshall College.
- * “American University.” Professor E. J. James, University of Pennsylvania.

* Not published in the proceedings.

Proceedings of the Second Annual Convention of the College Association of Pennsylvania, held at the University of Pennsylvania, Philadelphia, July 5 and 6, 1888, and its Reorganization as the College Association of the Middle States and Maryland. Globe Printing House, 1888.

- “A Collegiate Education.” Professor Enoch Perrine, Bucknell University.
- “Higher Education.” Provost Wm. Pepper, University of Pennsylvania.
- “Relations of the College to the University.” President Magill, Swarthmore College.
- “Endowments.” Dr. J. G. Fitch, London, England.
- “The Place of History in a College Course.” Professor W. P. Holcomb, Swarthmore College.
- * “The Study of English.” Professor Perrine.

Proceedings of the First Annual Convention of the College Association of the Middle States and Maryland, held at the University of Pennsylvania, Philadelphia, November 29 and 30, 1889. Globe Printing House, 1890.

- “The Place of Technical Instruction in Our Colleges and Universities.” President C. K. Adams, Cornell University.
- “Combination of University Training with Technical Education.” President Isaac Sharpless, Haverford College.
- “Study of English Classics for Admission to College.” Professor F. A. March, Lafayette College.
- “College Students who are not Candidates for a Degree.” Professor Allen Marquand, Princeton College.
- “Relation of Pedagogy to the University.” Professor Jerome Allen, University of the City of New York.
- * “The Duty of the University to the Common Schools.” Professor Nicholas Murray Butler, Columbia College.
- “The Duty of the College to its Students.” Professor Wm. A. Lamberton, University of Pennsylvania.
- “The University in Modern Life.” Provost Pepper, University of Pennsylvania.
- “The Degree of A. B.” Dean Edward H. Griffen, Johns Hopkins University.
- “The Value of the Bachelor’s Degree.” President Merrill E. Gates, Rutgers College.
- “The Fellowship System in American Colleges.” Professor Henry F. Osborn, Princeton College.
- “The System of Admission by Certificate.” Professor Horatio S. White, Dean of Cornell University.
- “The Philosophical Faculty in the United States.” Professor Munroe Smith, Columbia College.
- “The Right Reform of Examinations.” Professor J. Rendell Harris, Haverford College.

Proceedings of the Second Annual Convention of the College Association of the Middle States and Maryland, held at Princeton College, N. J., November 28 and 29, 1890. Globe Printing House, 1891.

* Not published in the proceedings.

“The Co-ordination of Colleges and Universities.” President C. K. Adams, Cornell University.

“The Shortening of the College Curriculum.” President D. C. Gilman, Johns Hopkins University.

Same Topic. President Francis L. Patton, Princeton College.

“The Teaching of Philosophy in American Colleges.” Professor Thomas Hughes, St. Francis Xavier's College.

“The Educational Value of College Studies.” Professor Simon L. Patten, University of Pennsylvania.

“University Extension.” Provost William Pepper, University of Pennsylvania.

Same Topic. President Seth Low, Columbia College.

Same Topic. Commissioner W. T. Harris.

“Problems in Higher Education.” President James C. Welling, Columbian University, Washington, D. C.

“The Idea and Scope of a Faculty of Philosophy.” Bishop John J. Keane, Rector of the Catholic University of America.

“The Taxation of College Property.” President T. L. Seip, Muhlenberg College.

“The Place of the English Bible in the College Curriculum.” President George Edward Reed, Dickinson College.

“The Ideal College Education.” Professor J. G. Schurman, Cornell University.

“Inductive Work in College Classes.” Professor F. H. Stoddard, University of the City of New York.

“The Relation of the Colleges to the Modern Library Movement.” Melvil Dewey, Secretary of the University of the State of New York.

“The Moral and Religious Oversight of Students.” Dr. James McCosh, Princeton College.

Proceedings of the Third Annual Convention of the College Association of the Middle States and Maryland, held at Cornell University, Ithaca, N. Y., November 27 and 28, 1891.

“The True Scope of College Discipline.” Professor Jacob Cooper, Rutgers College.

“The Scope of Modern Languages in Our Colleges and the Best Methods of Teaching Them.” Ex-President Magill, Swarthmore College.

“The Aim and Scope of the Study of Modern Languages and Methods of Teaching Them.” Professor O. B. Super, Dickinson College.

“The English Bible—Its Study as a Classic in Our Colleges.” Professor W. R. Duryee, Rutgers College.

“The College and the People: How May They be Brought into Closer Relations?” Professor George A. Harter, Delaware College.

“The Relations and Duties of Colleges to Their Preparatory Schools.” Professor George T. Ettinger, Muhlenberg College.

“On Permitting Students to Take Studies in Professional Schools while Pursuing a Regular Undergraduate Course.” Professor Nicholas Murray Butler, Columbia College.

“On Allowing Undergraduate Students to Study in Professional Schools.” Professor C. A. Collin, Cornell University Law School.

“Athletics and Intercollegiate Games.” President Thomas Fell, St. John's College, Annapolis.

"The Position of Metaphysics in a Course of Scientific Philosophy." Professor E. A. Pace, Catholic University of Washington.

"Is it Worth While to Uphold any Longer the Idea of a Liberal Education?" President D. C. Gilman, Johns Hopkins University.

"University Extension." Professor E. J. James, University of Pennsylvania.

Proceedings of the Fourth Annual Convention of the College Association of the Middle States and Maryland, held at Swarthmore College, Swarthmore, Pa., November 25 and 26, 1892. *Educational Review, Columbia College, New York.*

How can High Schools be made so uniformly efficient that their graduates may, without further preparation, enter college? "The Experience of New York State," Secretary Melvil Dewey.

Same Topic. "Proposals for the Middle States." President George W. Atherton, Pennsylvania State College.

"The Best Methods of Determining and Recording the Scholarship of Students." Dean Horace Jayne, University of Pennsylvania.

Same Topic. Professor M. H. Richards, Muhlenberg College.

"How Can the Highest Educational Efficiency be Secured for English in American Colleges?" Professor Felix E. Schelling, University of Pennsylvania.

"The Relation of English Literature to Aesthetics." Professor F. A. March, Lafayette College, Pennsylvania.

"The Scope and Function of Rhetoric and Composition." Professor Charles E. Hart, Rutgers College, New Jersey.

"College Libraries: How Best Made Available for College Uses?" Mr. George William Harris, Librarian of Cornell University.

Same Topic. Professor J. H. Morgan, Dickinson College, Pennsylvania.

"Higher Education in the United States." President Seth Low, Columbia College.

*"Geography as a Scientific Basis for the Study of History." President D. C. Gilman, Johns Hopkins University.

"Geography as a Scientific Basis for the Study of Biology." Dr. Spencer Trotter, Swarthmore College.

"To What Extent is Student Government Available as a Means of College Discipline?" Professor Merrill E. Gates, Amherst College.

Same Topic. President James M. Taylor, Vassar College.

"The Relations Between the High School, the College and the University." Secretary Melvil Dewey, University of the State of New York.

Proceedings of the First Annual Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, held at Columbia College, New York, December 1 and 2, 1893. Avil Printing Company, Philadelphia, 1894.

Should the degree of Bachelor of Arts be conferred on students who have studied neither Greek nor Latin?

* Not published in the proceedings.

Papers by Professor Andrew F. West, of Princeton College, New Jersey; * Secretary Melvil Dewey, of the University of the State of New York; Principal C. H. Thurber, of Colgate Academy, Hamilton, N. Y.; Principal F. L. Gammage, of the Cathedral School, Garden City, L. I.

Discussion, under the five-minute rule, by Professor Morris Loeb, of the University of the City of New York; Professor O. B. Super, of Dickinson College, Carlisle, Pa.; Principal James M. Green, of the State Normal School, Trenton, N. J.

Will any kind or amount of instruction in modern languages make them satisfactory substitutes for Greek or Latin as constituents of a liberal education?

Papers by Professor H. H. Boyesen, of Columbia College, New York; Professor H. C. G. Brandt, of Hamilton College, Clinton, N. Y.; Dr. Julius Sachs, of the Collegiate Institute, New York; Principal James C. MacKenzie, of the Lawrenceville School, New Jersey.

Discussion, under the five-minute rule, opened by Professor E. H. Magill, of Swarthmore College, Pennsylvania.

President's Address. Subject: "The Neglect of the Student in Recent Educational Theory." President James M. Taylor, of Vassar College, Poughkeepsie, N. Y.

Work in English in the Colleges and Preparatory Schools.

Papers by President James C. Welling, of Columbian University, Washington, D. C.; Professor J. Morgan Hart, of Cornell University, Ithaca, N. Y.; Dr. Edward Brooks, Superintendent of Schools, Philadelphia, Pa.; Mr. Wilson Farrand, of the Newark Academy, Newark, N. J.

Proceedings of the Second Annual Convention of the Association of Colleges and Preparatory Schools in the Middle States and Maryland, held at the Johns Hopkins University, Baltimore, Md., November 30, and December 1, 1894. Avil Printing Company, Philadelphia, 1895.

"The Place and Teaching of History and Politics in School and College."

Papers as follows:

"Is History Past Politics?" Professor Herbert B. Adams, Johns Hopkins University, Baltimore.

"Ought the Sources to be used in Teaching History?" Professor James Harvey Robinson, University of Pennsylvania, Philadelphia.

"The Place of History in the Preparatory Schools." Principal Henry P. Warren, Albany Academy, Albany, N. Y.

"Civics in the Secondary Schools." Mr. Samuel E. Forman, Baltimore.

Discussion, under the five minute rule, by Professor Franklin H. Giddings, Columbia College, New York City; Principal C. M. Phillips, State Normal School, West Chester, Pa.; Mr. Glenn Mead, Episcopal Academy, Philadelphia, Pa.

Discussion of the Report on the Requirements for Entrance Examinations in English of the Committee of Ten, appointed by the Association at the last Annual Convention.

* Not published in the proceedings.

Papers by Professor Francis H. Stoddard, University of the City of New York; Professor James W. Bright, Johns Hopkins University, Baltimore, Maryland; Mr. Wilson Farrand, Newark Academy, Newark, N. J.; Professor Bliss Perry, Princeton College, Princeton, N. J.; Mr. Percival Chubb, Brooklyn Public Schools, Brooklyn.

Discussion, under the five-minute rule, by Professor F. A. March, Lafayette College, Easton, Pa.; Professor John B. Van Meter, Woman's College, Baltimore; Melvil Dewey, Secretary University of the State of New York, Albany, N. Y.; Professor Nicholas Murray Butler, Columbia College, New York City.

"The Future of the College." Papers, limited to twenty minutes each, by Mr. Talcott Williams, Philadelphia *Press*; President Isaac Sharpless, Haverford College, Pennsylvania; President E. D. Warfield, Lafayette College, Easton, Pa.; *President M. W. Stryker, Hamilton College, Clinton, N. Y.

Discussion, under the five-minute rule, opened by Professor Edmund J. James, University of Pennsylvania, Philadelphia; Principal Isaac T. Johnson, Friends' School, Wilmington, Del.

Proceedings of the Ninth Annual Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, held at Lafayette College, Easton, Pa., November 29 and 30, 1895. Avil Printing Company, Philadelphia, 1896.

THE AIM AND METHOD OF COLLEGE WORK IN FRENCH AND GERMAN.

Papers :

Professor Lawrence A. McLouth, New York University.

"The Oral Element in Modern Language Instruction." Mr. I. H. B. Spiers, The William Penn Charter School, Philadelphia.

"Environment in Modern Language Instruction." Professor M. D. Learned, University of Pennsylvania, Philadelphia.

"Some Psychological Aspects of the Teaching of Modern Languages." Dr. Francis Burke Brandt, Central High School, Philadelphia.

Discussion :

Dr. Julius Sachs, Collegiate Institute, New York.

Dr. Eliot R. Payson, Rutgers Preparatory Academy, New Brunswick, N. J.

Mr. Randall Spaulding, Montclair Public School, Montclair, N. J.

THE SIGNIFICANCE OF HERBART FOR SECONDARY AND HIGHER EDUCATION.

President Charles De Garmo, Swarthmore College, Pa.

Discussion :

Professor Lightner Witmer, University of Pennsylvania, Philadelphia.

Professor Frank M. McMurry, University of Buffalo, Buffalo, N. Y.

Dr. C. Hanford Henderson, Northeast Manual Training School, Philadelphia.

Dr. Walter L. Hervey, Teachers' College, New York City.

* Not published in the proceedings.

THE TEACHING OF THE CLASSICS : ARE WE SACRIFICING THE HUMANISTIC TO
THE LINGUISTIC?

Papers (limited to twenty minutes each) :

Professor W. B. Owen, Lafayette College.

Rev. Charles H. Wilcox, Lawrenceville School, Lawrenceville, N. J.

Professor W. A. Robinson, Lehigh University, South Bethlehem, Pa.

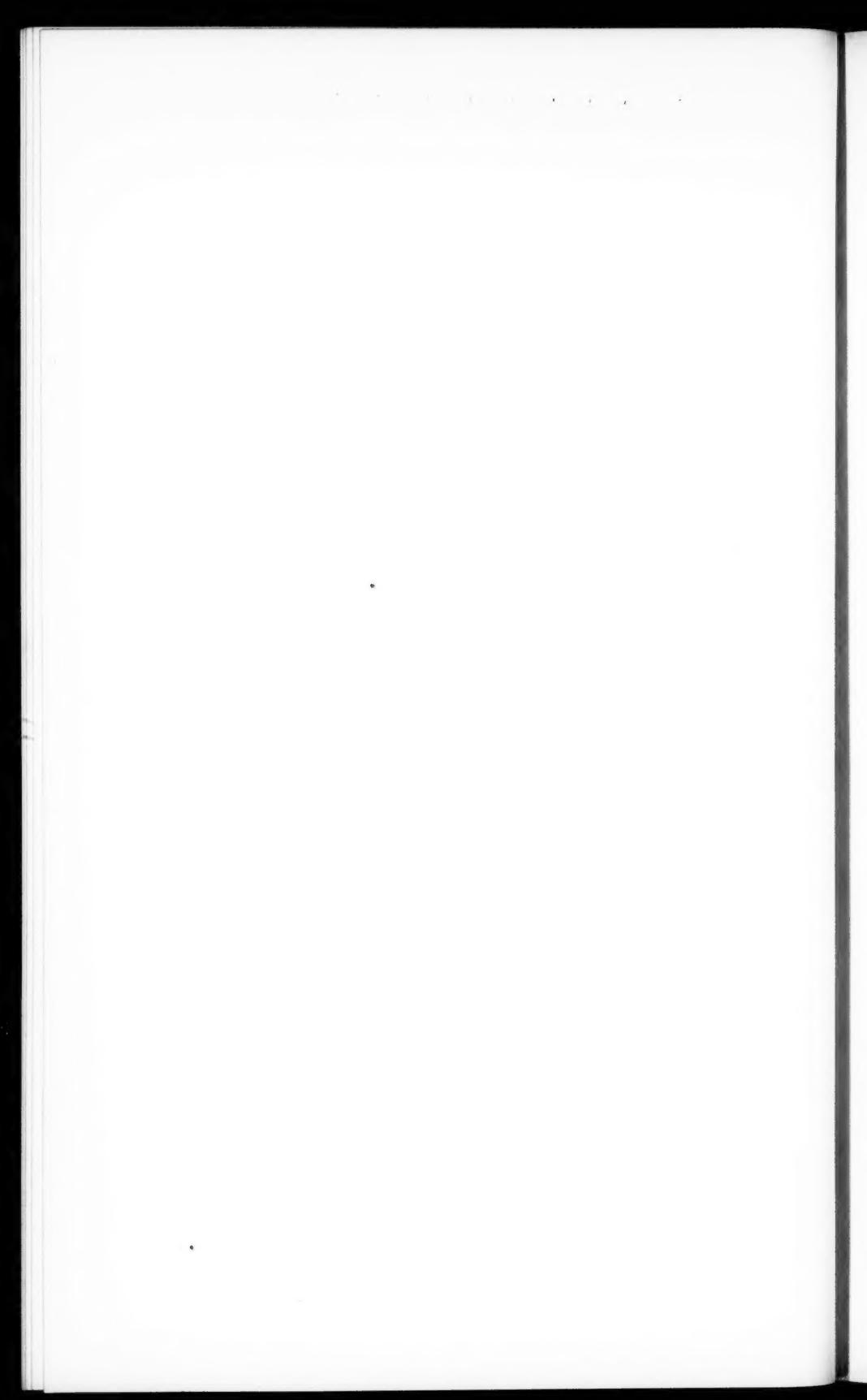
Dr. M. E. Scheibner, Boys' High School, Reading, Pa.

Discussion :

Professor Charles E. Bennett, Cornell University, Ithaca, N. Y.

Mr. Henry W. Rolfe, Philadelphia.

Dr. Albert G. Rau, Moravian Parochial School, Bethlehem, Pa.



PROCEEDINGS
OF THE
NINTH ANNUAL CONVENTION
OF
THE ASSOCIATION OF COLLEGES AND PREPARATORY SCHOOLS
IN THE
MIDDLE STATES AND MARYLAND.

LAFAYETTE COLLEGE, EASTON, PA.,
November 29, 1895.

The Ninth Annual Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland was called to order by President Warfield, who welcomed the delegates, and this address was responded to by President Butler.

At some time during the Convention the following institutions were reported as represented by the delegates named :

ARLINGTON SCHOOL, HARRISON, N. J.—Gerald Gordon.

ALBANY HIGH SCHOOL.—William D. Goewey.

ALLEGHENY COLLEGE.—President William H. Crawford.

BAYONNE CITY HIGH SCHOOL, NEW JERSEY.—Principal M. J. B. Thomas, Rachel Noir.

BINGHAMTON, N. Y., HIGH SCHOOL.—Principal Albert Leonard, E. R. Whitney.

BISHOPTHORPE SCHOOL, SOUTH BETHLEHEM, PA.—Principal Alberta Oakley, Blanche L. Thayer, Adele Faure, Carolyn F. Macadam.

BLAIR PRESBYTERIAL ACADEMY, BLAIRSTOWN, N. J.—Philip E. Stanley, Robert B. Marvin, Albert M. Freeman.

BLOOMSBURG STATE NORMAL SCHOOL.—Joseph H. Dennis.

BORDENTOWN MILITARY ACADEMY.—Principal Thomas H. Landon.

BROOKLYN BOYS' HIGH SCHOOL.—Principal John Mickleborough, Charles H. J. Douglas, U. B. Lawbat, Oliver D. Clark, Harry F. Towle.

BROOKLYN HEIGHTS SEMINARY.—Amy E. Johnson.

BROOKLYN MANUAL TRAINING HIGH SCHOOL.—Barton Cruikshank.

BUCKNELL UNIVERSITY.—President John H. Harris.

CENTRAL MANUAL TRAINING SCHOOL, PHILADELPHIA.—Principal Wm. L. Sayre, George Astley, John B. Alker, A. B. Entwistle, G. E. H. Weaver, A. P. Willis, M. A. Grillon.

CENTRAL HIGH SCHOOL, PHILADELPHIA.—Francis B. Brandt, David W. Bartine, J. Duncan Spath.

CHAPIN COLLEGIATE SCHOOL, NEW YORK CITY.—Theodore C. Mitchell.

CHELTONHAM ACADEMY, OGONTZ, PA.—Principal John C. Rice.

COLLEGIATE INSTITUTE.—Principal Julius Sachs.

COLUMBIAN COLLEGE, WASHINGTON, D. C.—Dean A. P. Montague.

COLUMBIA COLLEGE.—Nicholas Murray Butler, William Hallock.

COOK ACADEMY.—Principal Roger W. Swetland, Mrs. R. W. Swetland.

CORNELL UNIVERSITY.—Charles E. Bennett.

DELAWARE COLLEGE.—President Albert N. Raub.

DICKINSON COLLEGE.—O. B. Super, H. C. Whiting.

EASTON ACADEMY.—Principal Samuel R. Park.

EASTON CITY SUPERINTENDENT SCHOOLS.—Wm. W. Cottingham.

EASTON HIGH SCHOOL.—Principal Benj. F. Sandt, E. C. Lavess, Susan R. Miller, Jacob Mann, A. D. McIlhaney, Frank G. Sigman, Wm. A. Jones, Jr., Henry Marx, J. H. Lindermann.

EPISCOPAL ACADEMY.—G. C. Mead.

FRIENDS' SCHOOL, WILMINGTON, DEL.—Principal Isaac T. Johnson, Caroline L. Crew.

FRIENDS' SEMINARY, NEW YORK CITY.—Principal Edward A. H. Allen.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Supt. J. Henry Bartlett, Jane Wetherell Bartlett, Winona Crew.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.—Garrett W. Thompson.

FRANKLIN AND MARSHALL COLLEGE.—John B. Kieffer, C. E. Wagner, O. P. Steckel.

GEORGE SCHOOL.—Benjamin F. Battin.

GIRLS' HIGH SCHOOL, PHILADELPHIA.—Principal John G. Wight, Ida A. Keller, Louise H. Haeseler, Mary G. Umstead, Maude M. Verner, Emma L. Newitt, Mary Kereven, Louise Kramer, Agnes H. Lang, Emma J. Longstreth, Clara J. Hendley, Katharine A. Hoffman, Clara J. Foulke, Elizabeth B. Janney, Caroline R. Gaston, Mary D. Griffith, Mrs. Mary C. Geisler, Sally H. Delano, S. A. Edwards, Anna M. Breadin, Emma H. Carroll, Henry Willis, J. H. Humphries, Evaline Young, Clara Seidensticker, Lois M. Otis, William Kuhn, Mary Harshberger, E. H. du Bois, Amelia C. Wight, Emily L. Graham.

GIRLS' NORMAL SCHOOL, PHILADELPHIA.—Principal George H. Cliff, Margaret S. Prichard, Mary A. Campbell, Edith A. Turner, Elizabeth S. Tait, Sydney T. Skidmore, Maria P. Ryan, Margaret J. McCoy, Elizabeth N. Woolman, Arnold Williams, Sophia W. Burmester, Katharine R. Thompson, Emma C. Harte, Maria C. Walsh, Margaret M. Perkins, Lillie Lamborn, Hannah M. Crowell, Mary E. Dwier.

GIRLS' LATIN SCHOOL, BALTIMORE.—Principal William H. Shelley.

HAMILTON COLLEGE.—A. G. Hopkins.

HAVERFORD COLLEGE.—President Isaac Sharpless, William C. Ladd, Wilfred P. Mustard, Harvey Haines.

KEE MAR COLLEGE.—President Cornelius L. Keedy.

LAFAYETTE COLLEGE.—President E. D. Warfield, F. A. March, R. B. Youngman, W. B. Owen, Alvin Davison, Rev. Edsall Ferrier, Rev. Selden J. Coffin, H. I. Woods.

LAWRENCEVILLE SCHOOL.—Head Master James C. Mackenzie, Edward R. Robbins, Charles H. Wilcox.

LEHIGH UNIVERSITY.—Edmund M. Hyde, Wm. C. Thayer.

LERCH'S PREPARATORY SCHOOL, EASTON.—Mr. and Mrs. Charles H. Lerch.

LINDEN HALL SEMINARY.—Charles B. Shultz.

LOCKPORT UNION SCHOOL.—Principal Edward Hayward.

MANUAL TRAINING SCHOOL, BROOKLYN.—Charles D. Larkins, Percival Chubb.

MARTIN'S SCHOOL, PHILADELPHIA.—Principal George F. Martin.

MONTCLAIR HIGH SCHOOL.—Randall Spaulding, Elsie M. Dwyer, Grace E. Grenelle.

MORAVIAN PAROCHIAL SCHOOL, BETHLEHEM.—Superintendent Albert G. Rau, Edward C. Roest.

MORAVIAN SEMINARY AND COLLEGE FOR WOMEN, BETHLEHEM.—Mary Zahm, Emma B. Hoch, Helena M. Hoch.

MT. CARMEL PUBLIC SCHOOLS.—Superintendent S. H. Dean.

MT. HOLLY ACADEMY.—Richard F. Loos, James D. Laird, Reginald J. Pope.

MUHLENBERG COLLEGE.—George T. Ettinger, J. A. Bauman, M. U. Reinhard.

NAZARETH HALL.—Principal Charles C. Lanius.

NEWARK ACADEMY.—Head Master S. A. Farrand, Wilson Farrand.

NEWARK HIGH SCHOOL.—Principal E. O. Hovey, Clara W. Greene, Marie Büttner, C. F. Kayser, W. C. Sandy.

NEW YORK UNIVERSITY.—L. A. McLouth, Francis H. Stoddard.

NORRISTOWN HIGH SCHOOL.—Justin L. Van Gundy.

NORTHEAST MANUAL TRAINING SCHOOL, PHILADELPHIA.—Principal C. Hanford Henderson, John L. Stewart.

PENNSYLVANIA STATE COLLEGE.—President George W. Atherton.

PHILLIPSBURG PUBLIC SCHOOLS.—Town Superintendent H. B. Howell.

PITTSBURG HIGH SCHOOL.—Principal C. B. Wood.

PORT CHESTER PUBLIC SCHOOLS.—Principal John C. Rockwell.

READING HIGH SCHOOL.—Principal M. E. Scheibner, R. A. Townsend.

SCHOOL OF OBSERVATION, CLIFTON HEIGHTS, PA.—Principal Anne H. Hall.

SCHOOL OF PEDAGOGY, BUFFALO.—Dean F. M. McMurry.

STATE NORMAL SCHOOL, TRENTON.—Principal James M. Green.

STATE NORMAL SCHOOL, BLOOMSBURG.—Principal J. P. Welsh.

ST. LUKE'S SCHOOL, BUSTLETON, PA.—A. C. Palmer.

SWARTHMORE COLLEGE.—President Charles De Garmo, Richard Jones, F. G. Blair, R. G. Bennett.

TEACHERS' COLLEGE.—President Walter L. Hervey.

UNIVERSITY OF PENNSYLVANIA.—Dean George S. Fullerton, W. A. Lambertson, M. D. Learned, Daniel B. Shumway, Josiah H. Penniman, John W. Harshberger, Lightner Witmer, Roland P. Falkner, C. L. Doolittle, Alfred Gudeman, John Q. Adams.

UNIVERSITY STATE OF NEW YORK.—Secretary Melvil Dewey.

URSINUS COLLEGE.—President Henry T. Spangler, Rev. H. E. Jones, M. Peters.

WESTTOWN BOARDING SCHOOL.—Thomas K. Brown.

WILSON COLLEGE.—Anna J. McKeag, Mary S. Ricker.

WILLIAM PENN CHARTER SCHOOL.—I. H. B. Spiers.

WILMINGTON HIGH SCHOOL.—Principal A. H. Berlin.

YONKERS HIGH SCHOOL.—Principal Thomas O. Baker, Fred A. Cook.

OTHERS PRESENT.—Mrs. J. B. Kieffer, Lancaster; H. W. Rolfe, University Extension Society; Nathan C. Schaeffer, State Superintendent Public Instruction, Penna.; Frank T. Boland, Head Stenographer, University State of New York; M. H. Kinsley, Superintendent of Schools, Township of Kearney, N. J.; Theodore Pershing, Agnes Hoffman, Minnie L. Bitting, Mrs. J. Q. Adams, Philadelphia; Mrs. George Payne, Little Neck, L. I.; Mr. and Mrs. N. A. Johnson, Misses Ruth and Julia Johnson, Mrs. Alvin Davison, Easton; Drs. Woodbridge O. Johnson, C. Otto Stumpf, Brooklyn N. Y.

FIRST SESSION.

President Warfield, of Lafayette, called the meeting to order at 10.40 a. m., after which President Crawford, of Allegheny College, led in prayer.

ADDRESS OF WELCOME BY PRESIDENT WARFIELD.

MR. PRESIDENT, LADIES AND GENTLEMEN: It is a very pleasant task to welcome you to this college. We have long hoped to have the pleasure of entertaining this association, but we have had to compete with a like desire in other colleges and universities, and we are glad that at last our "hope deferred" has been realized. I am sorry that we have had to keep some of you waiting this morning. The program was made out by the secretary in Philadelphia with that large regard which city men have for their ability to take a trolley car whenever they wish to. But up here we begin our college exercises not altogether on college time, but on railroad time, and we have our meetings when the railroads bring our guests. So this morning we thought it best to delay the discussion of some of these questions till those who were to discuss them had come. I hope that we shall have time, however, to get through the program, but I feel that my few words must be but a bare welcome, expressing the gratification of the college and the satisfaction that we feel in having such a representative body of educators in our midst.

The college we think speaks for itself. We are all high-livers up here—as you see. We always look about us when we get to the top of the hill. I suppose you all did so this morning. Nobody ever admits that he is only trying to catch his breath

after climbing the hill. It is to enjoy the view—our peerless view—did you ever see one more lovely? We had an old friend here the other day who said it was true, as the old darky said, that the "world do move," because when he came up here forty years ago it took him two days and two dollars to get himself and his trunk up on top of this hill, and now he had been brought up by lightning in five minutes. When we stand here and look at this amphitheatre of hills, and the beautiful scenery of mountain, plain and river, we are not surprised that it generated enough magnetic force to bring a college and many generations of toiling students up the hill without the aid of a trolley line.

We are only a small college, we do not attempt to be a university; we are only anxious to do well what has been committed to us—college work—and we have sought to do it under the inspiration of the noble scene spread before us. I hope that those of you who are here for the first time will not devote your time too exclusively to the meetings of the association, but will steal a little while to enjoy some of the pleasant things of nature. I do not wish to entice you away from these meetings, but I want you to stay long enough to enjoy with us the delights of the beautiful autumn days, and go away feeling—especially those of you who are preparatory school teachers—that this is the place to educate boys. Of course you will be more or less impressed with that as you see both the college and the scenery and the boys, if any of them have remained instead of going home to discuss that question that is so momentous at the present day, the "dismemberment of Turkey." I hope that the impression will be clear cut that this is the place to educate boys because the college retains the spirit of the truth that is old, yet ever new, and seeks to train men strong in body, disciplined in mind, and devout in spirit.

And now thanking you for the opportunity of greeting you here, and assuring you of the pleasure it gives us all, I turn over the conduct of the meetings to the President of the Association, Professor Nicholas Murray Butler, of Columbia College.

REPLY BY PRESIDENT BUTLER.

President Warfield, it is an extremely pleasant duty to extend to you, sir, and through you to the institution over which you preside, a cordial and sincere expression of our thanks for the welcome which you have tendered us. It seems

almost impossible to those who rocked the cradle of this association that it has already attained the dignity of a ninth annual meeting; yet so rapidly does time fly and so fast has been the progress in the development of the co-operative spirit between the colleges and schools of the territory that we represent, that from those extremely small beginnings of less than ten years ago has grown up the large and vigorous association that is assembled here this morning. We feel, I think, a just pride in what has been achieved, in the friendships that have been made, in the bonds that have been strengthened between the several institutions, in the inspiration that has gone out from our papers and discussions through all the higher schools of the Middle States and Maryland. And we are specially proud of the influence that we have been able, as an association, to exert in the matter of the English requirements for admission to college. We hope that as our history may grow longer our usefulness may increase, always having in mind that our first and chief object is to build up higher ideals, better and more efficient co-operative standards of work for the preparatory schools and colleges of the Middle States and Maryland.

We meet to-day under the inspiration of the ideals and the methods that animate this institution whose influence has been so extensive and so widespread, and we recognize gladly and cheerfully in it one of that type of institutions of which America is so justly proud, and I am sure will never permit to be effaced from its educational system, the so-called small college.

It is not fitting at this time that we should detain ourselves from the program that has been prepared by the Executive Committee, and with this word of thanks to the President and Lafayette College, we shall open our ninth annual meeting.

The first topic on the program was then taken up:

**THE AIM AND METHOD OF COLLEGE WORK IN FRENCH
AND GERMAN.**

The first paper was read by PROFESSOR LAWRENCE A. McLOUTH, of the New York University:

COLLEGE BEGINNING GERMAN.

**WITH ESPECIAL REFERENCE TO STUDENTS DESIRING A READING
KNOWLEDGE OF GERMAN FOR USE IN OTHER DEPARTMENTS.**

At present in the average American college two classes of students apply for elementary instruction in German: First, those who desire to study the language and literature as an end, and second, those who desire a good reading knowledge

of the language to serve as a tool in some other department of learning. As German is absolutely necessary to the learner in almost every branch of science, from mathematics to poetics, it naturally follows that the larger number of college men need German rather as a means than as an end.

Careful provision should be made for this large class of our students—a more careful provision, I think, than has hitherto been made. Our ideas of what is best for the students that desire to make a broader and deeper study of the modern languages have, in some cases, worked to the detriment of the larger class who are acquiring German as a tool.

In the first place let us consider what this larger class must have in order to use the language as a tool. It seems a self-evident fact that they must get an ability to read the technical German in their departments of science just as thoroughly, just as soon, just as easily as they can. They should be emancipated from the dictionary, the grammar and the "notes." They should be helped to forget the German in the facts they are getting out of the German. They should be able to read the German scientific journals quite as easily as they do the English. For this purpose it will not be necessary for them to be able to write German or to pass a fairly good examination in simple German prose composition. Perhaps this sounds like heresy, but I think it is not. My reasons for this will be given later. A reading knowledge should be the one aim of beginning courses for such students.

This same reading knowledge is just as necessary for the students that intend to take a broader course in the modern languages; and so these two classes of students may take their beginning course together. To be sure, the modern language students proper must have a deeper and broader knowledge of the grammar than the others; they must have drill in writing German; but these can be acquired as well after the ability to read as with it.

For a beginners' course having students of these two classes I have used the following methods with some success. I try to keep in mind at all times that the students desire to learn to READ, not to write, not to speak, the language.

For the first lesson the students' attention is called to those letters in the German alphabet that are likely to be confounded. They must learn to distinguish them. Then the umlauts are given orally to the class, after which the sounds of CH and G are given. Then the students should read over the whole

subject of pronunciation, familiarize themselves with the letters, and, under the guidance of the teacher, practice reading aloud a short selection.

With the third lesson the forms may be commenced, and the teacher must insist upon accurate, clear-cut work. It seems to me a waste of valuable time to require students to commit to memory the rules of noun classification as to declension and gender; for, although they learn them pretty well, they will soon forget them, even while they are making good progress in reading. This fact seems to show that this committing is useless to a certain extent. For, once acquired, the rules would be retained, if used. And then too we learn individual nouns rather than classes of nouns. Yet this class of beginners must know the various ways of forming plurals, so that they will easily recognize them on the printed page; though they might not be able to form the plural, if the singular were given them.

The great difficulty in this stage of the work is to secure a mastery of the forms and yet to avoid making the recitation dull and tedious. A few factors aid us here. The daily exercise in reading the German—and this should never be treated as a calling over of strange sounding words—and the exercise in translation will break the monotony of the drill on forms. Students will appreciate more thoroughly the necessity of accurate knowledge of inflexion, if they are sometimes allowed to "run ashore" in their translation on account of their ignorance of forms. These things all help in securing the needed accuracy. But I think some of us are likely to neglect this very part of the work, and that, too, mainly for the same reasons for which the students neglect it; that is, for the reason that something else is more interesting to us. Naturally and properly more interested in the higher phases of the study, we are inclined to turn the beginners over to the tutor, who is himself a beginner, at least in methods of teaching, and then blame the students or the tutor or both, when we find in our second or third-year classes some who still do not know the forms. Or we take this beginners' class ourselves, hurry over the inflections, push them in the reading, and then wonder that they do not know the adjective endings or the passive voice. It is largely our own fault. Of course we are human and like to work where our interest lies; but it seems a short-sighted pedagogical principle that slights the necessary drilling of a large beginning class in order to spend the time with a smaller number of advanced students. We all feel this to a greater or less

extent. A very scholarly young man, occupying a good position in one of our best colleges, told me that he thought that college professors of modern languages ought to have something more scientific to think of than methods of teaching beginners. That was the affair of the secondary schools; and if freshmen came to college with no French or German, they could possibly be favored with a chance to begin, but must not expect the professor or the assistant professors to worry about their progress. Thus I think many of us are inclined to neglect drill on the forms.

It seems to me a mistake to assign a grammar lesson without first going over it quite carefully and explaining its import to the students; and I do not believe that their maturity or the knowledge they may have of any other tongues obviates this necessity. And so it has been my experience that students will understand the inflexion of the German verb better and more easily, if, after they have committed the present and preterit indicative and subjunctive forms of the tense auxiliaries, the teacher explain the composition of the other tenses, grouping them according to their formation. I believe this saves time even with an excellent grammar. It is helpful to beginners to be led to see that the passive voice is only the verb "werden" with a perfect participle placed after the first verb form in each tense, the prefix "ge—" being dropped from the "geworden."

Each vocabulary should be carefully committed, so that when the German word is seen the meaning will be suggested at once. It is hardly worth while to drill the men the other way, asking them the German when the English is given; for that is not the way in which they are to use their knowledge. I have taken pains to inquire among many of my professional friends that read German periodicals about as easily as they do English, and have learned that their vocabularies are almost invariably German-English and not English-German. Thus the facts warrant this kind of drill on vocabularies.

Some work with pupils upon the simpler laws of word-formation will aid very greatly. After these laws have been explained by the teacher and mastered by the pupil, drills should be given on the forming of groups of derivatives, as the reading lesson gives favorable opportunities. Here the teacher should form the German compound and the pupil should be required to translate it, using his knowledge of the root and of the prefixes and suffixes. And beginners should not be encouraged to go to the dictionary for each new word as it

appears. They should be taught to view the new word from the standpoint of its component parts and of the context. It is worth while to examine a new word carefully before seeking it in the dictionary. But great care should be exercised lest pupils fall into the habit of guessing. It is a great mistake to allow the use of poor dictionaries; and many poor ones there are. From almost the first day there should be regular exercises in translation; of course these should continue and increase during the entire course.

For years fault has been found with the reading exercises in the beginning books; and there has been cause for it. And yet not until very lately have we had anything better. The exercises have been dry chips of sentences, with no life and no movement and no unity. With the simple constructions that must be used, it is difficult to write anything that will interest bright young men and women; anything that will seem to them to have unity and to be worth translating. Professor Thomas, of Michigan, has perhaps succeeded best in this. All the exercises in his "Practical German Grammar" seem to me to be rational and interesting. They work well in the recitation room.

After the noun, adjective and verb have been pretty well learned, a short daily drill in translation at sight should be begun. It should move with vigor and spirit. If the portion that has been well read at sight is not included in the advanced lesson, the sight reading will seem to the students to be something more than playing at translation. As nearly all of the reading that a large number of the students will do in their own work after leaving the German class will be sight reading, this exercise should be a daily one, and should continue till the class can read about as much at sight as has been assigned as a regular lesson. The reading of the text in such a way as to get the meaning without translating is a more important thing than many teachers make it; but as almost every one that uses German as a tool uses it in that way, I think that we should make preparation for it. In connection with sight reading this work can gradually be introduced.

And now for a point mentioned earlier in this paper. For the particular purpose of preparing students to read German as soon as possible, almost none of the so-called "prose composition" is necessary. It wastes time that could be much more profitably spent in drill on the forms and on reading. I think the fact that "prose composition" is yet so much used even in classes that have reading as a sole object is largely due to the

fact that teachers still follow to a certain extent the traditions of classical teaching. And, although I would not willingly draw down upon myself the wrath of classical instructors, I might venture to suggest that this "prose composition" drill is perhaps nothing less than the lineal descendant of that old-time drill which looked toward an ability to write and speak the tongue as well as to read it. Else why its name *prose* composition? For its purpose it was and still is of great value, but our purpose is something else.

The most rational support that "prose composition" has among those teachers who have in mind to teach their pupils to read, is that it fixes words and idioms in the memory of the learner. This I grant, but claim that they can be, and generally are fixed in the memory by the reading process. To satisfy myself on this point, I made a few experiments. I opened a German mathematical work at random and requested a friend of mine, busied with that department of science, to translate a page for me. This he did with considerable ease. Then I wrote a good English translation of the same passage, using technical expressions, and, after waiting two or three days, gave it to the same gentleman to translate into German without reference to the original, to a grammar, or to a dictionary. At first he declared that he could not do it. After considerable urging he set to work, and, after a half-hour of head-scratching and ruminating, produced a set of sentences that would have caused the worst freshman to blush for shame. All but two of the words he could recall, but the forms, the idioms and the order were a revelation. Now this revelation means something, or ought to mean something. This man had used German in his mathematical studies for six years, and tells me that he very seldom has to look up a word in the dictionary. And still he could not write German. Why then should we force the young men under our instruction to spend weary hours in hammering together German sentences, when they are aiming at the same ability in their own lines of study as the mathematician had secured in his? But you say perhaps German "prose composition" had helped him gain this reading ability, and that he had forgotten the thing after having gotten this benefit out of it. But he told me that he had always scrupulously avoided that part of the course, not because he thought it useless, but because he thought it unpleasant.

An examination of students in beginning German, both in the preparatory schools and the colleges through the last six

years, has showed me that they are not well grounded in the forms. They do not know the noun declensions, they stumble over adjective endings, they are confused on the pronouns, they seldom know well more than two or three tenses of the verb, they continually fail on the parts of the strong verbs, and it is really quite the exception to find a student, even in the second year of his German course, having a fair knowledge of the modal auxiliaries. If we would have our pupils use the time spent in patching together German words into sentences that are neither English nor German, rather in gaining an accurate knowledge of the essential forms, I thoroughly believe that the results would be more satisfactory to the earnest pupil and the earnest teacher.

A connected text should be put into the hands of the students as soon as possible. This should not be a collection of fairy tales, full of archaisms and strange forms. The fact that the content of such tales generally pleases children and can be understood by them has misled some good teachers of German into putting such reading matter into the hands of beginners. On the other hand, selections from classical literature will not give the best results. Some teachers put Schiller's "Bell" into the hands of the beginners. I think this is a great mistake, for the students are not far enough advanced to appreciate the beauty of such a poem, while the poetic constructions will only confuse and discourage. There is a reader, quite generally used now, too, which is ambitious enough to put before the beginners Goethe's poem "Frühling über das Jahr," even the title of which, as we all know, is a puzzle to critics, while a proper appreciation of its beauty requires a knowledge of the author's life. Such things are out of place in the hands of beginners. Much better results can be obtained by giving the students some such beautiful story as Storm's "Immensee," told in clear, easy, modern German.

When the students pursuing German as a means are prepared to take up some connected piece of discourse, it is better to divide them into two sections, one to read something in the line of mathematics, physics, chemistry, or biology, the other to take some text treating economical, historical, or philosophical subjects. But as it is difficult in most colleges to make two sections of these students, it is generally found best to let them spend at least one more term together. "Dippold's Scientific Reader" will serve the purpose very well. Then they may take a short course of reading in various scientific monographs,

under the instruction of a teacher that knows not only German but also something about the subjects treated in the articles. Here the main work of the teacher will be to help the men to master the compound words which the German scientific writer loves to make to order, and which the ordinary dictionary will not contain. These students may then be turned over to the advice and guidance of the department in which they are to specialize.

THE ORAL ELEMENT IN MODERN LANGUAGE INSTRUCTION.

By MR. I. H. B. SPIERS, of the William Penn Charter School,
Philadelphia, Pa.

On the base of a statue of "Silence," I once saw exhibited in Paris, there ran the legend: "I am Silence, of which people talk so much!" If an allegorical group were carved symbolical of Modern Language teaching, one of the figures might well be inscribed: "I am the Spoken Language that nobody speaks." For, whether to our sorrow or to our joy, if there is one undeniable fact about language-teaching, it is that in the immense majority of school and college programs the oral element has no real *locus standi*. The few institutions where it is recognized at all, are so outnumbered by those where it is not, that the former are but seldom heard from, rarely, if ever, present so much as a minority report. They live—it is to be hoped they do not blush—unseen.

Whether this is as it should be, is still, at this close of the nineteenth century, a burning question. On both sides feeling runs high, and expressions run strong. Without aiming at covering more than a portion of the whole ground, and conscious of the fact that I shall be leaving out of the discussion what some may consider the vitals of the question, I propose briefly to examine, not so much whether the existing state of things in school or college is the only *possible* one, but whether it is the *right* one. If the theory is right, then the chances are that the practice is right; if the theory is wrong, the practice cannot be right, or, at any rate, can be no more than a temporary makeshift, pending the day of better things. From the standpoint of theory, then, and without entering upon the question of practical application, what have we to say to Professor Vietor's *dictum*: "Der Sprach-Unterricht muss umkehren?"

Prima facie, the claims of the spoken language are strong. In the first place, all natives, and most of those who approximate natives in their command of speech, claim that half the beauty of their language is missed by those who do not speak it. Its rhythm, its harmony, its peculiar felicities of apt sense and sound, are lost upon the mere book-student. That a mastery of the language should be claimed by any who are not able to use it freely in conversation, seems to them preposterous. Again, there are few things in which people take more pleasure, and a more peculiar sort of pride, than they do in the use of a foreign tongue. There goes with it a feeling of extended power, a broader reach, over the realms of thought and the expression of thought. So potent is this feeling that it leads the weaker brethren into temptation. There can be but few here to-day who have not suffered from foreign words dragged in where native words, good and true, are ready to hand. Who has not heard a Madonna's face described as so *spirituelle*? or a play upon words called that mystery of mysteries in nomenclature, a *double entendre*? But this very intemperance argues the temptation strong, and proves the existence of that satisfaction in the use of a foreign tongue which makes powerfully for its oral teaching. Lastly, even those who are prepared resolutely to jettison the colloquial portion of modern language-teaching can seldom avoid a regret, real even where unavowed, that it should be necessary thus to ignore a whole department of their subject, a feeling that to treat a living language as though it were dead is, in some measure, to kill it. A sense of incompleteness obtrudes itself at times, even without being driven home by foreign travel. Small wonder then that when a new prophet arises who claims to impart the gift of tongues, eager disciples flock toward him, and the name of a Gouin, of a Vietor, gets carried far and wide by expectant enthusiasm.

But, as usual, the rage for a particular "method" of teaching the spoken language is short-lived. The success that attends the teaching of its originator is not achieved by his followers. It soon becomes evident that the virtue lay in the man and not in the "method," and that the panacea for the troubles of teacher and learner has yet to be discovered. Then the new short-cut gets to be neglected and grass-grown; the old high-road recovers its past favor and patronage. The former teaching is reverted to with increased resignation by some, with increased confidence by others, who feel more than ever

secure in their conviction that the spoken language has no place in school or college.

Their position derives support from the highest authority. I know of but two colleges—though there may be others—in whose program explicit mention is made of a course intended to develop the power to converse in a foreign tongue. At one of them, Columbia College in New York, there are two courses in French conversation. But be it observed, not only that they are optional, but that neither the elementary course nor the advanced can be counted for a degree; and especially that but one hour a week is devoted to each, so that the student who attends either, has, after a whole year, no more actual practice than he would get in three or four ten-hour days spent in a foreign country. In the two great English universities the same state of things prevails as here. At Oxford the examinations for the Taylorian scholarship and exhibition, which are the only recognition of modern languages in that university, have no *viva voce*. Neither does the Modern Language Tripos at Cambridge take any cognizance of the ability to converse. In fact, the generally prevailing attitude toward the spoken language is made up of two elements. First, we find a semi-contemptuous feeling toward what is sometimes called "courier-knowledge" on account of its utilitarianism,—although personally, whenever I have met a courier who could express himself correctly in several languages, I have always looked upon him with respect, and have invariably found him a man of some parts, and possessed of no mean intelligence. The best way, because the quickest and cheapest (so it is claimed), open to those who for special reasons must acquire the power of speaking a foreign language, is to run over to the continent of Europe for a few months, and there acquire the vernacular in the most favorable circumstances. In the second place, the acquisition of colloquial proficiency is deprecated, because the process, if lengthy, is not particularly arduous. There is still much sympathy, especially on the other side of the Atlantic, with the father who prescribed for his boys the study of Latin and Greek on the three grounds that these languages are very hard, absolutely useless and positively distasteful. In other words, the highest educational authorities practically say: "We are not careful to teach an art which, from a utilitarian standpoint, had better, and can more speedily, be acquired elsewhere, and which, from an educational standpoint, does not offer the student sufficient mental discipline."

If this position is correct then we may be content to allow things to remain in *statu quo*, to teach the printed and written language only, to stifle any protest from within against the incompleteness of our teaching, to accept that incompleteness, acknowledging it as an unavoidable necessity, and to look without a pang upon the not infrequent sight of a three or four years' student of French or German staring blankly at his foreign interlocutor, or, hot with confusion, in a Paris or Berlin railroad station, at his inability, as Mark Twain puts it, to "make those idiots understand their own language."

But is this position correct? In the first place, it does not by any means follow that, because a study is useful in after life, that study should be debarred from a place in the college curriculum. For ages past the faculty of medicine, for instance, has held her place by the side of her sister faculties, letters and sciences. Neither has the study of law been dishonored, in spite of the fact that it has been pursued for centuries with a strictly utilitarian object. Indeed, the tendency of the present day is to recognize more and more the claim that college work shall bear upon and aid life-work; that, in addition to the general culture of his mind, the student shall also get that particular training which shall prepare him for his future career, whatever that may be. Thus we see every day new courses being added to the college programs; courses in political economy and in finance, courses in chemistry, in biology, in architecture, and in engineering; the last-named carefully sifted down into civil, mechanical, mining or electrical. The immediate utilitarianism of these does not disqualify them from appearing in the University program.

Then, again, what of the contention that if colloquial language must be learned it had better be learned quickly and cheaply abroad than during residence in college? There is doubtless some force in it. If any of those who are assembled here to-day were under the necessity of learning some living language totally new to him, under pressure of time, he would very probably endeavor to go abroad and there acquire as expeditiously as possible the power to use the language of the country in writing and speaking. But this resource is not available for college students to the same degree as it is for college professors. Students are at an age when they are undeveloped on all sides, when they have to drive abreast a number of studies, each one of which claims very nearly equal attention with the rest. Were they to go abroad for their modern languages they

would, as a matter of fact, have to let all their other studies practically lie fallow, and although they might gain much in one particular branch, they would drop hopelessly behind in the ultimate race with the men who had been steadily pursuing the broad tenor of their way at home. The same line of reasoning applies to almost any department of an undergraduate's studies that we may choose to single out. The architect's office, the mine, the bank would teach the student in the architectural, engineering or financial schools many things that he has to learn more slowly at the college desks. Yet he goes to college before he betakes himself to mine or office, and there are few to doubt his wisdom in so doing. Whatever force there is in the argument applies also to the acquiring of *written* language; for most of us would probably agree, even before Professor Learned has favored us with his paper on Environment, that sojourn in the country where a language is spoken expedites enormously the acquisition of the power to read and write that language. Why not then eschew living languages altogether in school and college? Or, better, since that is neither done, nor even remotely contemplated, why not admit the colloquial language into school and college citizenship side by side with the written language, in spite of the fact that there are circumstances in which both might be more readily acquired?

Far graver is the charge levelled at the spoken language on the second count, namely, that it does not offer sufficient discipline to commend itself to the school or college program.

It would be idle to deny that there is much truth in the common complaints against mere fluency of speech. Where speech is allowed to be careless, or inaccurate, or ungrammatical, or confined to the use of a very few words or expressions, beyond which it neither seeks nor is encouraged to travel, the benefit derived from the same is small indeed. It would be quite possible to acquire enough of a foreign language to travel abroad smoothly enough, without having made in the process any serious intellectual gain. The fact is daily evidenced by those who, having spent some time in a foreign country, have picked up a sort of intelligible but undiscriminating fluency in the current phrases, sufficient for the needs of him who runs, but who nevertheless show no extended power, no increased observation, no nicer discrimination of the fine points of their own or any other language. They have gained a certain elementary readiness in the use of a particular tool, without in any way

adding to the general deftness of their hand. But such failures are not the exclusive prerogative of spoken language. Every subject, if listlessly taken up, and unpursued beyond its elements, will yield results that do not differ substantially from these. To take that subject which for centuries has been held the very *vase d'élection*, containing the quintessence of all mental discipline, I mean the study of Greek and Latin. To deprecate the ancient classics is the last thing I should be inclined to do; yet I cannot help agreeing with those who contend that the number is relatively small of the students who drink deep enough of the classical springs to derive therefrom a benefit at all commensurate with the time expended. The rest, whether from natural disinclination, or indolence, or interest in other pursuits, or lateness of intellectual development, profit scarcely more than he who has learned by dint of spoken solecism and barbarism, to blunder his way through a foreign land.

But if the spoken language be acquired with diligence and care, practiced with the same pains and earnest assiduity, and carried to the same ultimate stage of development as any other study in the school or college course, then are not the factors present that go to make up mental discipline?

In the first place, colloquial proficiency in a modern language means a thorough knowledge of that invaluable intellectual gymnastic, grammar. A student may read foreign literature for years, and yet out of all his books get but a minimum of that training that comes from grammar. He understands the general sense readily, takes in at a rapid glance what has been cleverly called the "sight-symbol" for the idea, but is apt to overlook the detail, to leave the exact force of mood and tense unaccounted for, and consequently the precise meaning, if not actually missed, at any rate blurred and hazy. This looseness is the danger of that study by reading only, so widely advocated nowadays as the best way to learn languages. This is the danger also of translation, unless the translation be either carefully supervised or reduced to the precision of writing. How often do people, even in the mother tongue, make "shots" at words, the meaning of which they do not take the trouble to verify, like the lad who, when suddenly asked what was meant by the word "logarithm," which he had just read, answered promptly: "Oh, some sort of antediluvian animal!"

Further, it is one thing to identify a form we meet with, or a rule of syntax we run across in a text, and another so to possess

that form or rule that we can consciously and easily use it ourselves. To this end long practice in so-called "composition" is prescribed for the Greek and Latin student. He has to write for himself forms similar to those he has learned to account for in his books. If this is good gymnastics for the mind, valuable mental training, how much more so that step further in the same direction which requires the form or rule to become an almost unconscious portion of the mental furniture, so truly part and parcel of the mind that it presents itself at once wherever opportunity offers. This is what correct speech requires: knowledge of grammar so perfect that it almost becomes instinct, or, at any rate, feeling.

But long before this stage of proficiency is reached colloquial practice is of much assistance in yet another way. It enables the student to be drilled and to drill himself in what he has just learned, with a rapidity that is an immense saving in time over the slow process of exercise-writing. He can choose what he wishes to say, select his own forms to say it in, and ring the changes on his newly-acquired knowledge till what at first seemed laborious and complicated becomes simple and easy. Then, too, not only is there precision, certainty and saving of time in grammatical knowledge thus acquired, but there is a joy in the use of it. A good French scholar was telling me lately of the peculiar pleasure with which he had mastered the free use of the idiomatic *que* before the real subject of a sentence beginning with *ce*, and of the satisfaction with which he would adorn his conversation with such sentences as *C'est un plaisir que de vous entendre*, or *Est-ce un crime que de se tromper?* A study can hardly be accused of lack of mental discipline that requires, first and foremost, an accurate and ready knowledge of grammar, which it further supplies a swift and attractive means of acquiring.

Again, conversation requires, and ministers powerfully to, the possession of a large vocabulary, that *sine qua non* of the linguist. Colloquial proficiency worthy the name must be ready on the most varied range of subjects, and this necessity keeps the speaker ever on the alert for new material, latest additions to his stock of word or idiom. Nor is there in his case any context to rely upon, and to infer the meaning from, as is so often the case in reading or translation. What he knows, he knows absolutely, not relatively. Hence increased acuteness in observation, and retentiveness, and a saving in the time spent by many a reader in meeting the same word over and

over again before he really takes it unto himself. The student is going to remember and *know* what he goes about repeating and using of his own free will and desire. And above all, this growing vocabulary is preserved by conversation in a constant state of repair, if I may so say. It may not rust from idleness ; it is kept bright with ceaseless use like a bunch of pocket-keys. The *speaker* must have his forces ever ready, ever mobilized as it were, ever under command : a valuable result which the *writer* expends incomparably more time and effort to achieve.

Is there not a useful discipline too, in being awakened to, and carefully trained in, the sound values of a language? According to some of the most determined opponents of conversation, the most educational side of modern language *per se* is the history of their growth and development. The advanced courses, the world over, at Columbia College in New York, at Johns Hopkins, at Oxford or Cambridge, dwell largely, if not mainly, on philology and phonetics. But what a dead letter these must be, unless the ear perceive the truth of the facts dealt with by these sciences, unless the student, with his own senses, can go through the processes of evolution by which one language has issued from another. To take the simplest and most obvious instances, who will "feel in his bones" the filiation between the French *tige* and the Latin *tibiam*, until the passage from the one to the other becomes as real to his ear as the corruption of our word "Indian" to the vulgar "Injun?" A live sense of sound-values, given by careful and accurate pronunciation, is the key to philology no less than to numberless minor points of grammar. Until the tongue has tripped over *va-y*, the mind only half realizes the why and wherefore of the required *vas-y*.

But the last, and in some way the best, discipline of conversation properly practiced is probably the fact that whatever knowledge it requires, whether of grammar, of vocabulary, or pronunciation, it requires with a promptness, an immediateness that belong to what we understand by *mastery*. If a child takes half a minute to tell us that seven eights are fifty-six we do not say he knows his multiplication-table. The *writer* may slowly evolve a correct form, which he in reality only half knows. The *speaker* must know with *mastery*. He who can express himself fluently, correctly and elegantly in a foreign tongue, must have a mastery of its accident, its syntax, its dictionary and its idiom. Does not this mean discipline, and discipline of a very high kind? So high, indeed, that it is more

rarely attained than is commonly supposed, and Mr. Frank Storr, the able editor of the *London Journal of Education*, is probably justified in claiming that in each generation the men who are really bilingual can be counted on the fingers of both hands.

If our conclusion is logical, if the spoken language does provide this discipline, and is, therefore, not only not unworthy of a place in school and college curriculum, but entitled to an important place therein as offering special and exclusive advantages, then it is our duty to introduce it, and thereby to remove the reproach of incompleteness so often levelled at our language-teaching. None more strenuously than I would oppose its supplanting book-work, but we can hardly avoid requiring that it shall accompany and supplement book-work. In what exact proportion, in what precise way, and by what compromises with the teacher's worst enemy, the clock, it is not the province of this paper to investigate. But when once we have ascertained that a thing should be done, we must do it. If we say we cannot, others will arise who can. The antithesis between theory and condition has been worked to death, and where not yet dead, threatens to become an ethical immorality. If the theory is correct, the condition must be shaped to it. And we all believe at heart that what is right shall prevail, and that in education as elsewhere, what should be, shall be.

DIFFERENTIATION AND ENVIRONMENT IN MODERN
LANGUAGE INSTRUCTION.

By Professor M. D. LEARNED, of the University of Pennsylvania,
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Opinions vary widely as to the intrinsic value of much or even most of what has been written in the last decade concerning methods of teaching the modern languages. However unacademic much of this discussion has been, it has served an excellent purpose, in that it has furnished an outlet for a vast volume of effervescent pedagogy and left a residuum of calm moderation and sound sense. It was high time that the old, dead method of teaching the so-called "dead languages" be banished from the modern language class-room. This method ought, doubtless, to have been abolished in the teaching of ancient classics. No language should be regarded as a mere

silent fossil ; for speech in its deadeast forms is the living witness of a people's life.

Out of the linguistic polemics of the last two decades certain propositions have emerged as clearly established facts :

1. That modern languages are worthy and capable of an independent place of their own in the realm of modern culture, and need not seek shelter under the protecting wing of Greek and Latin.

2. That French and German, in particular, are ample substitutes for Greek as *disciplines* in a liberal education.

3. That to the representative of liberal culture and the investigator alike a command of at least French and German is absolutely essential.

Indeed, so imperative is an acquaintance of these languages that in many departments of knowledge the English-speaking investigator might much more easily dispense with his mother-tongue than with either French or German. In the domain of English, German and French philology and literature German is the passport to the field of research, and the student of English philology must consult the German oracle for the secrets of his own tongue.

Besides these fundamental propositions certain other pedagogical points of view have come more clearly to the foreground :

1. That there is necessarily no antagonism between the ancient and modern languages as disciplines, but that they rather complement and supplement each other. As a matter of fact and practice scarcely anyone attempts to do special advanced work in modern languages without a knowledge of both Greek and Latin, and the burning contest of "ancient classics *versus* modern languages" may be laid aside with Goethe's words :

"Wer sich selbst und andre kennt
Wird auch hier erkennen :
Orient und Occident
Sind nicht mehr zu trennen."

2. That general consensus is willing to grant the *relative* merit of the grammatical, natural and inductive methods, but regards none of these as adequate for all emergencies, and claims the right of selection and combination much after the manner of the "regulars" in medicine. The publication of "Methods of Teaching Modern Languages," by D. C. Heath & Co. (1893), did much to put the question of *method* at rest.

3. That the Report of the Committee of Ten on the modern language curriculum published by the Bureau of Education, though in some particulars open to grave criticism, has properly broken the way for a thorough gradation and equalization of the curricula of the secondary schools.

4. That as a most important practical result of these discussions and the deliberations of the Association of Colleges and Secondary Schools we have come to the recognition of different classes of schools, each class having its own distinctive aim and methods,—the *Practical Language School*, the *Fitting School* (including many of the old academies and seminaries) the *College* and the *University*. *

The time has come when teachers of modern languages must face the language problem of differentiation, selection and adaptation, much in the same way as scientists have attacked the same question in what is called natural science. It is not long since the same professor in the same lecture room (often miscalled 'laboratory'), could teach a college class (chiefly or exclusively from the text-book), chemistry, physics, zoölogy, geology and botany, the question of apparatus being a secondary consideration. But now the situation is quite changed. The general subject of Natural Science is clearly differentiated into separate departments, each having its own laboratory or workshop and distinct method of procedure.

So likewise in the study of modern languages differentiation is necessary. One group of students is preparing for advanced work in science, technology or mechanics, and regards the modern language as an instrument to be used in this special work. The motive of this class of students is purely utilitarian. Another group is looking toward a career in some of the learned professions or in letters as representing liberal culture, of which culture French and German literature form an essential part. To this class of men literature is the chief end of modern language study. Still another group is preparing for careers as teachers or investigators in the field of

* It should be remembered that many so-called Academies and Seminaries as well as Colleges and Universities are bound by their traditions and conditions to offer more than one grade of instruction. As far as possible, without financial suicide, these institutions should limit their curricula to the class of instruction which they represent. Where an institution has both the college and the university strongly developed, it is asking too much to demand that either the college or the university be abandoned. This would wreck many of our best universities. It does seem proper, however, that where a college has a poor struggling university attachment with no hope of life, or where a university has a hopelessly weak college tacked on, the weaker should be given up in favor of the stronger.

modern philology or literature. For the equipment of these the entire machinery of modern language instruction is called into requisition—grammar, practical and historical, writing and conversation in the foreign tongue, the literature and language and life of all the periods must be studied during the college and university courses, and the elements of most or all of these subjects must be taught in the college.

It is clear, then, that the modern college with its liberal elective system has a complex problem in the departments of French and German. It must, to be consistent, provide for the specific needs of these various classes of students and adapt the method of instruction to the purpose of the work in question. It must, in a word, *differentiate* both work and method as the exigencies of the case require.

There is a growing consensus, among college men at least, that the modern language instruction of the fitting school should be more or less uniform for all classes of students. This is necessary to give them a common stock in trade of vocabulary and familiarity with grammatical forms. But with the college differentiation must begin. The college, by virtue of its elective system, enters into a contract with the student to furnish him definite courses and is bound to give the student of science his utilitarian equipment, the student of general literature and culture his literary outfit, just as faithfully as it gives the special student of language and literature his linguistic and literary training.

ENVIRONMENT IN MODERN LANGUAGE INSTRUCTION.

In order to perform its part of the contract with the student, however, the college must have more regard to the modern language *environment* in which the student is to acquire his knowledge. This environment consists essentially of two factors—the *teacher* and the *appliances*. The more important is, of course, the teacher. The teacher, the ideal teacher. Let us not forget in our enthusiasm for specialization and research, the importance of the great teacher. Let us not lower the standard of attainments by which the teacher of modern language in the college is to be gauged. He should know the language he teaches, historically, grammatically, idiomatically, and practically; he should be able to speak the language. But the college teacher is or should be more than a bare linguist. He should know and appreciate the literature and culture of the

people, whose language he is to teach, and thus become an exponent and interpreter of the thought and speech of that people—for the time, the people itself in miniature.

The fact that many colleges of the land still ignore this ideal and appoint men who have no special training even in literature, much less in philology and practical linguistics, is a crying shame and a violation of the traditions of liberal education, excusable on no plea of nepotism. Every college in the land to-day may have a fully equipped teacher of French or German, with the most modern scientific training, for the modest salary of an instructor; and our students will soon learn to discriminate in favor of those institutions which furnish this skilled instruction.

But go now, with this *ideal* teacher, to the *real* class-room of modern languages in the average college and take a view of the *appliances* for the teaching of these languages. It is the German class-room. A score of bright, expectant students are seated on the uncomfortable wooden chairs—if, perchance, the chairs are not benches. The walls of the room are as bare and desolate as the cell of St. Boniface; not even a tattered map of Germany can be seen on the wall. The teacher opens a German drama, the students do the same. One reads the opening scene aloud. The teacher corrects bad pronunciation, explaining in the proper phonetic terms the difference between the German and English vowels. Then grammatical questions are asked and reference is made to p. 436, 1a, of a well-known grammar. The scene is located in a certain village in Franconia (of which the student has no geographical conception). Reference is made also to certain originals as sources of the play. If the subject of the hour be composition or conversation the same dreary surroundings greet the student. The bleak walls enlivened by a scanty blackboard, the exercise-book with its red ink and wooden sentences to refresh the mind of the learner, who is obliged to breathe life into the lifeless page, think objects into the room and imagine literature and life in this barren waste.

The situation is clear. The pupil is serious and eager to learn, the teacher is amply qualified and burning with devotion to his subject; but the material appliances, the *environment*, are desolate and deadening. The room is better adapted to the purposes of a psychological experimental room for determining the mental effects of a vacuum than to those of a modern language class-room.

No! this is all wrong, and is one of the most serious defects in the modern language instruction of both American and European schools. The German *gymnasium* and the French *Lycée*, like the American college, waste much time and energy in attempting to teach by pedagogical muscle, "by main strength and awkwardness," what might be accomplished much more successfully and gracefully in a class-room equipped with the proper appliances. This statement applies to literature as well as to language. The fact is that, as regards appliances, the teaching of modern languages is at about the same stage as that represented by the teaching of natural science or political geography a generation ago, when one scantily equipped laboratory constituted the entire scientific apparatus, and descriptive geography was taught without maps. It would be just as reasonable to attempt to teach chemistry to-day without a laboratory, biology without dissection, or geology without rock specimens, as to teach language and literature without books, maps, charts, illustrations and works of reference relating to the history, culture, literature, manners and life of the people in question.

No college or university can hope to accomplish the best results, even under the most efficient teachers, without an atmosphere or environment that suggests the traditions of culture. The college chapel is appropriately adorned with the portraits of the great teachers and benefactors who have made the institutions great, but where are the busts, portraits and writings of the great representatives of literature and language? This much of object-teaching might be profitably employed in teaching modern languages in both colleges and universities. Instead of leaving the student to grope his way into the conception of the object designated by the foreign symbol, why not place the object before him and be sure that the term conveys to his mind the proper idea? Let the student trace the track of literature and culture across the map of the country. Let him look upon the faces and into the works of the great poets and prose writers, and examine for himself *fac similes* of the old manuscripts and specimens of the older literature, and see that he is dealing with great realities. Without such environment the study of modern languages is dull work. And it is not surprising that the student soon concludes to postpone his mastery of French or German till he can learn them in the countries where they are the vernacular, consoling himself meanwhile with the familiar sentiment :

"Wer den Dichter will verstehen,
Muss in Dichter's Lande gehen."

The truth of these verses is fundamental both for literature and language. But, like much poetry, this, too, is susceptible of varied application. It is just this item of environment which eliminates distance and brings the poet's land to our very door. It is quite possible for an Anglo-American student to acquire an idiomatic command of the German language, and an exact and adequate knowledge of German literature on this side of the Atlantic, though such knowledge should always be enriched, if possible, by a sojourn in the Fatherland.

There is, however, still much misapprehension in America as to the most profitable manner of studying in Germany. The old custom of sending unformed youths abroad to study before having had their college training is fortunately going out of vogue, but many still entertain the notion that an American student upon leaving college should plunge right into special study at a German university. Such a procedure has proved a wasteful and even disastrous experiment for many a promising young American. One, or all, of many disadvantages attend such study in Germany: for example, the waste of the better part of his first year acquiring a speaking knowledge of the language, the lack of familiarity with both the method and matter of this special subject and the consequent aimlessness of much of his work, the difficulty of access to the professor and his seminary during this period of apprenticeship. Statistics would show that the career of many men has been seriously affected by these disadvantages.

If, on the other hand, the student has had the opportunity and appliances for acquiring a practical command of the language during his college course, and has familiarized himself with the methods and essential facts of his specialty by graduate study at an American university, he is then in a position to enter the German *seminary* or *laboratory* on an equal footing with the German student, and can derive full profit from the work of the German university and bring home tangible fruits of his study abroad. Such a student has, moreover, easy access to the professor and his seminary, and may easily be directed to valuable investigation in manuscripts and documents which are to be consulted only in the old libraries of Europe. This, after all, is the great advantage of study abroad, for in other respects more than one American university now offers as efficient graduate courses in many subjects as the

best German universities, the methods and matter being essentially the same in both countries.

ADAPTATION OF THE ENVIRONMENT TO THE NEEDS OF THE STUDENT.

The admission should be made at the outset, that a certain percentage of college men study German and French from the purely utilitarian point of view. They wish to employ these languages as instruments only, and care little or nothing for language or literature as such: with this class of students we should make quick work, taking the short cut instead of the way around Robin Hood's barn through the old method of academic readings and grammatical routine. We should give them the essentials of grammar and vocabulary and then take them directly to the laboratory or machine shop and teach them to manipulate the apparatus by using the forcing symbols. In this way more German or French could be taught in a month than in a whole term by the old method of reading scientific prose, and the interest would never lag.

Having thus disposed of the utilitarians, let us proceed to the group who desire to become exponents of liberal culture. One thing in particular they crave in their modern language study; that thing is *literature*—an intelligent acquaintance with the masterpieces of literature and the ability to read them in the originals. Most of this group of students, perhaps, are not ambitious to acquire a fluent speaking knowledge of French or German, and should be turned over to the literary classes, where the study of literature is the avowed end of the instruction. It is one of the most hopeful signs of the times, that so many of our college men in the scientific groups are electing these purely literary courses, and these men should be encouraged by the assurance that they shall have what they are seeking—literature, and not sterile grammatical gymnastics. Their environment should be a full line of appliances for teaching literature.

There remains a large number who are serious in their purpose of acquiring both the language and the literature, and intend to make this their life-work. For such the environment is of the greatest importance. They should live, so far as possible, in the atmosphere of their subject. They should have opportunity for speaking and writing the language in hand. Just here comes in, however, the important question of

the *court-speech* or *academic speech*. What shall be the recognized medium of intercourse in German instruction, for example, for this group of special students. Shall German be spoken exclusively by both instructor and student in all classes of philology and literature, as well as in those of conversation, and composition, or shall English be the recognized speech of those classes, where interpretation of literature and explanation of philological changes are the end of instruction, and German conversation be the rule only in classes where speaking is the avowed end of instruction?

The last certainly is the most rational and the most practicable in the American college and even in the university. Experience of many teachers has demonstrated, that too much, both of time and clear apprehension is sacrificed in replacing the vernacular by French or German in those classes where literature or philology is the chief end of instruction. There must then be special classes for conversation and composition for this third group, where the student can focus all his studies, and touch them with the living spark of the foreign tongue.

Many students have been allowed by our best American universities to take the degree of Doctor of Philosophy with French and German as major subjects, and have not been able to speak a dozen sentences of either language without displaying the most pitiable deficiency in the conversational use of these languages. This should not be possible, and might be easily remedied by the proper environment.

The institution (college, or university) should create such an environment by furnishing the proper facilities—a special German lecture room, for example, or seminary amply stocked with the works of the great writers from Ulfila to Sudermann, with works illustrating German life and culture, with maps and charts for tracing the geographical relations of German literature, with books of reference and special treatises setting forth the relations of literature to the social, economic and material growth of the people. If such be the academic environment in which the student shall find the opportunity and necessity of speaking German, he will naturally, from this as a centre, a miniature *Deutschland*, seek for himself outside of the classroom the opportunity of speaking the language of the family and the street, and finally greet the accents of the Fatherland as old familiar sounds learned on his native soil.

Thus the program of instruction, which recognizes "differentiation and environment" in our modern language classes,

is fully in keeping with the spirit and demands of the new education. It offers to each group of students a direct and practical method of obtaining what the college courses promise to give. It allows for the legitimate demands of the other departments of the institution and saves time by eliminating useless or unnecessary forms of traditional academic routine instituted "for the sake of drilling the student." It recognizes the full scope and possible efficiency of our American colleges and universities, and at the same time correlates home instruction with study abroad in such a way as to increase the efficiency of this study. It offers the opportunity for varied forms and methods of instruction in the modern languages and recognizes the services of the *sprachmeister* as well as those of the university professor. It insists that the institution shall co-operate with the instructor and student by furnishing the same efficient appliances for modern language instruction as are placed at the service of the natural sciences. It is in a word *arbeitsteilung* and *anschauungsunterricht* applied to the teaching of modern languages in the American colleges and universities.

SOME PSYCHOLOGICAL ASPECTS OF THE TEACHING OF MODERN LANGUAGES.

By DR. FRANCIS BURKE BRANDT, Central High School, Philadelphia.

It is not my intention to take up the time of this association with threshing over old ground. The question of the aim and method of college work in French and German has already been discussed with admirable thoroughness and detail, by various members of the Modern Language Association of America, whose papers have been published in a little book with which you doubtless are all familiar.* My purpose therefore, will be this morning at the outset to call your attention to the striking unanimity that prevails among eminent teachers as to the ultimate aim of modern language study, and then, on the basis of the conclusions reached by these gentlemen, to offer some suggestions as to the aim and method of secondary instruction in these subjects, particularly in so far as such aim and method are prompted by psychological considerations.

* "Method of Teaching Modern Languages." (D. C. Heath & Co.: Boston, 1893.)

I have been much impressed with the general conclusion reached by academic teachers that ability to speak a foreign language not only cannot be imparted by school instruction, but is not worth while if it could. It is likewise impressive to note the unanimity with which it is conceded that one great feasible and inherently worthy end of language instruction is ability to read. Such ability, however, is not recognized as an end in itself. It is only the means to some ultimate purpose of study, and it is these ultimate purposes on the part of college students that must determine the aim of advanced courses in college. If, therefore, we take into account the varied purposes of students, then the definition of the primary aims of language instruction adopted by the Modern Language Association, namely, first, "literary culture," and then "scholarship and linguistic training," does not, it seems to me, give due recognition to the aim of those students who need to make use of German and French text-books in connection with their special scientific or philosophic pursuits. It has begun to be clearly recognized, as Professor Babbit, of Columbia, has well pointed out,* that this class generally greatly outnumbers those who wish to make the acquaintance of German life and thought for the culture which it gives them; and so clearly has it been recognized as already to have brought about the reconstruction of the purpose and method of courses in our higher institutions. A notable instance of this is Harvard, where only in comparatively recent years have courses with an entirely literary content been supplemented by distinctly differentiated courses "especially adapted to those students who wish to acquire facility in reading German (or French) in preparation for the use of the language in history and other college studies."[†]

In defining now the aim of higher instruction in modern languages as literary culture, linguistic scholarship, and scientific information, we have already by implication defined the aim of secondary instruction. And if now I confine myself to this phase of the subject the justification is to be found in the fact that this association is an association not only of colleges but of secondary or preparatory schools as well, and further that, since even in our higher institutions the study of French or German is first taken up in college, this aspect of the subject therefore plays no unimportant part in college work too.

* "Common Sense in Teaching Modern Languages." An address read before the Schoolmasters' Association of New York, December, 1894.

† Compare Harvard College Catalogues for the past five years.

The aim then of secondary language instruction, we may say, is the development of such power in the understanding of the vocabulary, idioms and structure of the language, as shall form a suitable preparation for the work to be pursued in the higher courses in college. It deserves to be said, however, with considerable emphasis that, if the study of the modern languages is to gain a firm foothold in the curriculum of our secondary education, it must do so for a stronger reason than the purely practical one that it is necessary for admission to college. The essential characteristic of secondary instruction is not to store one with information but to develop power. It is not enough in these days for a teacher to know his *subject*. He must also know his *pupils*. The days of teachers of algebra, teachers of history, teachers of languages, whether English, French, or German, are fast passing away. The call of the hour is for teachers who shall spend their time in teaching human souls, and in whose hands mathematics, history, languages, are but so much material for developing that organic mental structure in which the truly developed soul consists.

If now we concede that the aim of modern language instruction is twofold : (1) to lay such foundation in language work as shall form a proper basis for the development of skill in reading, and (2) to give organic structure to the mind of the student, teachers of modern languages are face to face with an important problem—by what means shall these ends be attained? For one thing, we must understand more clearly the nature of the language knowledge that constitutes power. This knowledge is not a mere knowledge of individual words and memorized grammatical rules. It is rather a living insight into foreign modes of thought. English-speaking people differ from the French and the Germans, not so much in the contents of their ideas as in the modes or moulds in which they embody these ideas. The real equipment of the student, then, at the close of his preparatory stage must be a knowledge of French moulds of thought-expression, German moulds of thought-expression, and the relation of these to English moulds of thought-expression. Only through such knowledge can one have an immediate apprehension of foreign thought in its original form; only through such knowledge can we expect translation of ideas, not transliteration of words; only through such knowledge can the student acquire that "satisfactory reading knowledge," by which is meant that the "idea embodied in a German (or French) sentence, seen for the first time, shall reach the mind

at once as directly and unceremoniously, so to speak, as possible," without the necessity of going "through the medium of the English language to reach the understanding."

If now, in the study of a foreign language, the mastery of thought-forms is an indispensable basis, both for sound knowledge and for true progress, the question arises whether in French and in German there are any fundamental thought-moulds to which the infinite variety of foreign expression may be reduced, and what shall be our guiding thread in the discovery of these simplified underlying thought-forms. It is here that psychological insight into the nature of the human mind and its workings furnishes us with a clue to the solution of this problem. All forms of human thinking may be reduced to three : (1) Cognition or conception, the characteristic of which is *unity*; (2) Judgment, the characteristic of which is *emphasis*; (3) Reasoning, the characteristic of which is *coherence*. When a concept becomes expressed in words we have, as distinguished from the purely grammatical subject, the logical subject, or logical predicate. When a judgment becomes expressed in words we have the categorical proposition. And when reasoning becomes embodied in words we have connected discourse. The question then arises whether the whole matter of elementary language instruction on its disciplinary side does not reduce itself to three chief chapters. If so, one of these chapters will lead to the generation in the individual mind of a conscious knowledge of the fundamental concept thought-moulds; the second chapter will lead to the generation of fundamental proposition thought-moulds; the third to the generation of the thought-moulds involved in coherent discourse.

While my main purpose is to state rather than solve this problem, I may be permitted a few words of detail indicative of how we may at once reduce the theory of language instruction to the fewest fundamental principles, and at the same time prepare the teacher to make his instruction consciously accord more with psychological insight.

Let me say first a few words as to the nature of the logical subject thought-mould, and the logical predicate thought-mould. There is a good deal of difference between a word as a mere vocable and a word as the coherent part of a living, breathing thought. A single word, it is true, may stand for a clear concept in the mind, but for the most part human thinking streams along in the form of a progressive alternation of concepts, judgments and inferences, each with a very complex

content, so that our usual ideas and thoughts can be expressed only by complex, but orderly, combinations of many vocables. Suppose I write in a vertical column :

- (1) book ;
- (2) the book ;
- (3) the small book ;
- (4) the small book on the shelf ;
- (5) the small book that my mother gave me.

Each of these expressions represents a substantive state of mind. Despite their variety of inner elements each is identical in thought-mould. Each is a substantive, a unit of thought, differing but as to complexity of content. In like manner, in the case of the predicate, we can vary the complexity of the unified thought without ever once changing the fundamental character of the thought-mould. The stammering, halting child that reads the fifth expression just cited thus : "The—small—book—that my—mother—gave me," understands English only when it is able to apprehend this thought instantly in its complexity. When it does this it will breathe logically and say : "Thesmallbookthatmymothergaveme." Then only does the concept become living thought.

The pedagogical application of this conception of fundamental thought-moulds must now be apparent. We do not study words sufficiently in their coherent relations. Instead of beginning at once in our foreign language instruction with logical subjects, we put into the hands of our pupils grammars, the general plan of which, as Professor de Sumichrast, of Harvard, acutely points out,* "is simply that on which grammars written for French pupils are constructed. Chapters on the article, the substantive, the adjective, the pronoun, the verb, the adverb, the preposition, the conjunction, and the interjection, follow each other in regular procession, as a preface to that body of rules, which, with its not infrequent exceptions, forms the French syntax." The consequence is that by the time the student has reached the interjection, he not infrequently has forgotten all he learned about the combinations of the article and substantive, the article, the adjective, and substantive, etc. Grammars, then, must not be a series of rules supplemented by vocabularies of isolated words, but in place of the old-fashioned vocabularies, we must find rather combinations of words, or phrases, which, beginning with the

*Methods of Teaching Modern Languages, p 53.

logical subject in its simplest form of unmodified single substantive, shall, by successive additions of article, adjective, phrases and clauses, run through the entire gamut of diversified concept forms, thus inducing in the mind of the pupil a form of consciousness that shall have some claim to being regarded as organic. Individual words acquired in this way, by reason of their organic connection, are more likely to become permanent possessions of the mind. In this way, too, the foreign idiomatic modes of expressing an idea, become instantly revealed, and are more likely to make lasting impression on the mind, because they can all be studied by reference to certain fundamental principles. These principles are that of (1) Unity, which emphasizes the distinct subject of thought and its unity as a whole; that of (2) Emphasis, which prescribes the order of words in the phrase,—words close in thought requiring to be close in expression; that of (3) Coherence, emphasizing the coherent relations of words as exhibited both in their inflections and in the connecting particles. On such a basis only will grammar become rationalized. On such a basis only can we hope to get rid of text-books which in one most important aspect, that of vocabulary, are but strings of disconnected, and, therefore, relatively unmeaning vocables.

One word now in conclusion. With the determination of the universal thought-moulds of language, the problem of secondary language instruction is not completely solved. These moulds have to do only with the *form* of thoughts. We have yet to take note of the real heart of an idea—its concrete empirical contents. It is not the business of language instructors to furnish the minds of pupils with new concepts, excepting those that embody the fundamental aspects of language structure itself. Language instruction should be expected to do principally two things: first, simply to show how ideas already a part of one's mental furniture become expressed by a foreign mind; second, to equip the student with the intellectual machinery by which he may quickly interpret the visual symbols before him into those ideas. It is conceivable that a student might, by reading German or French text-books, review the whole extent of his elementary and secondary education in the mother tongue, without adding one single new idea to his empirical mental equipment. The only new knowledge, apart from that arising from the comparisons of his own and the foreign language, would be different forms of expression, *i. e.*, new combinations of symbols, for the same

idea. A scientific question of real importance then is the determination of precisely what empirical equipment of ideas may be assumed to be in the mind of the student, as the apperceptive material upon which the new symbolic knowledge can be grafted. And further just what range of empirical ideas should be the basis of elementary instruction.

In this connection I shall stop only to quote a statement from the report made by the sub-committee on modern languages to the famous Committee of Ten. In this report, one of the chief results to be aimed at in elementary instruction is said to be "ability to translate at sight a passage of easy prose containing no rare words." And the report goes on to say: "It is believed that the requisite facility can be acquired by reading not less than two hundred duodecimo pages of simple German;" while in the case of French, "it is believed that the requisite facility can be acquired by reading not less than four hundred duodecimo pages from at least three dissimilar works." Without arguing this question, I may ask whether we cannot hope ultimately for a more exact determination of the group of ideas best fitted to reveal foreign idioms and foreign modes of thinking. As the matter now stands, the vocabulary of the pupil at his preparatory stage is that gleaned from the pages of a few books promiscuously selected. I believe it is possible to determine in a more scientific way as the basis of this work, not a list of words, but a group of ideas, that shall both be sufficiently extended and varied, and at the same time have some scientific and rational grounds for its selection. This is the real problem that remains to be solved by the ideal French or German reader.

DISCUSSION.

Dr. JULIUS SACHS, Collegiate Institute, New York City.—It is not the province of the secondary teacher to determine what shall be the aim and methods of college instruction in French and German; that is a question for the instructors finally to settle. It interests us only in so far as agreement on the points helps us in ascertaining how our pupils shall best be fitted for their later work. It is obvious to-day that a lack of definiteness exists in this matter, and as long as this prevails, our efforts are hampered. There are two ways in which we can gain a clue to the plan of the college professor; *i. e.*, through the examination papers he sets. These should lay stress upon what he deems essential; if he considers a grammatical basis absolutely necessary, his paper should enforce the demand; the examination should show the structure of the language in its etymological and syntactical formations; if only the capacity to utilize an

extensive vocabulary is expected, a set of varied selections from works of average difficulty should be submitted. But, confessedly, no examination papers can adequately illustrate what the goal of college instruction is to be; even a well-considered entrance paper can only point out what is expected at the time of entrance. Therefore the second method seems to me necessary, especially in such a subject as modern language teaching; it seems to me the duty of the college to allow the heads of these departments to issue a detailed syllabus; in such a syllabus the fundamental theory on which the work is conducted should be set forth, the connection of the preparatory work to the later stages clearly indicated, the reasons for insistence on one or the other side of linguistic study should be given, and the method outlined by which the ultimate result in college is to be secured. Such a syllabus should be a kind of confession of faith of the chief instructor, and if it be sufficiently explicit, the preparatory teacher will recognize his part in the work. Without such a syllabus we grope in the dark in a subject in which the question of method is still an open one. But even granting the existence of such a syllabus we are confronted by another difficulty. The two modern languages, German and French, seem to me to stand in exactly the same relation to our students; it will not be fair to assume that the one is to be studied for its inherent literary excellence, the other because it opens up new vistas to the intellectual power of the people that employ it. There should be in one and the same college perfect accord between the representatives of the two modern language departments as to their aims and the mode of attaining them. I have recently looked closely into the German and French entrance papers of one of our leading colleges; there can be no more radical divergence on fundamentals than these papers reveal. The one evidently can conceive of no language training without a knowledge of grammatical detail, and the power to translate from the vernacular into the foreign tongue; the other submits simply a series of simple selections for ready translation into English. I pass no opinion on the relative merits of the two systems, but have the gentlemen ever considered the bearing of such thoroughly divergent methods on the student who undertakes preparation? He sees before him a patent illustration of the diversity of opinion as to the merits or demerits of accurate linguistic training, and is apt to distrust the absolute efficacy of either method. It strikes me that our modern language work will gain in definiteness by the same method that has crowned with success the efforts of this Association in the field of English. Let this subject be made the basis of a conference looking to uniformity of method; let the men of acknowledged capacity in either or both of these languages array their arguments and their views against each other. A compromise between what are at present conflicting theories is distinctly attainable; in open discussion it will be found that there are no irreconcilable differences. It does not follow that the resulting compromise will at once give us the ideal mode of handling these subjects, but it will be a distinct advance in that we shall no longer be distracted by the present conflicting methods, and from our first consistent scheme we can gradually eliminate what experience proves to be undesirable; it is the history of educational reform abroad to proceed by bringing the workers in our

field to a common consideration of their needs, and I hope we shall not be slow to initiate a concerted move looking to improved modern language teaching.

Dr. ELIOT R. PAYSON, Rutgers Preparatory Academy, New Brunswick, N. J.—I have only to say that the first paper expressed my sentiments on this question so thoroughly and so well, that it seems to me there is very little left for me to do except to vote.

I was specially pleased with the position Professor McLouth took with regard to prose composition. It seems to me that he emphasized rightly the comparative uselessness of that part of instruction in French and German. From my point of view I would say that almost all the emphasis in the instruction in French and German ought to be laid upon translation. I heard the distinguished President of Harvard University last summer deplore the meager vocabulary of the modern collegian. If the position which he took is correct, and I rather feel inclined to think that it is, the vocabulary of our modern collegians can best be increased by frequent and continued translations from the French and German, those being the languages just now under consideration. This is merely an assertion, but there is not time for anything more.

I would also say that the practice, which is laid down in some catalogues, of using German as "the language of the class-room," is not particularly beneficial. At any rate, it is not worth while to spend much time or energy upon it. I agree with the gentleman who insisted upon it that in all this instruction we should never lose sight of the English for most of those whom we have to instruct both in secondary schools and in colleges. Of course I speak from the standpoint of the secondary school teacher. For most of those pupils I think that the training which they get in English is very important—the training which they get in the English translation from the French and German. In the instruction in German which I have given I have made that the main thing, and through that more enthusiasm has been awakened, and more interest, than in any other way.

MR. RANDALL SPAULDING, Montclair Public School, Montclair, N. J.—In all pedagogy the aim determines the method. The aims sought in the teaching of the modern and the classical languages should be radically different. No matter how insistently instructors in Greek and Latin set forth the study of literary form as the chief object of their work, such a claim is usually met by their audience with a smile of incredulity. One graduate in a hundred, and he is likely to be the college professor, may, by the grammatical method of teaching still in vogue, have so mastered the classical languages that he can criticise and enjoy the literary form of a Greek or Latin masterpiece; but the ninety and nine have derived from their labors simply a valuable mental training. Whatever our theory may be in the teaching of the classical languages, in our practice we aim at mental gymnastics, and we get what we aim it.

But in teaching the modern languages, shall we aim at power only? Shall the student go on forever swinging his mental dumb-bells and Indian clubs, and never apply the facility and strength already acquired to the mastery of useful studies? Such a demand goes quite too far. Time

is too short and life too full to permit us utterly to ignore utility in an important part of our educational system.

Some college professors seem to be fired with a misdirected ambition to be "thorough;" that is, exhaustive. I once heard one of the ablest and most active of the educational leaders of our country remark that more educational crimes have been committed in the name of thoroughness than under the spell of any other word. It is this idea of thoroughness that leads to the sad waste of time in our elementary schools in the memorizing of lists of geographical names and rules of technical grammar. To exhaust all the possibilities of grammar, rhetoric and philology as well as utility in the study of modern languages, is an educational crime. If any such attempt is made, the last named desideratum will in most cases never be secured. It is useless to say that one can never have too much mental training. Of course not; but then most of us desire to reap some benefit from this training during this present life, and before we are translated to that other life where only the English language is probably spoken.

What, then, should be the chief object in the pursuit of modern languages? First of all ability to read. However we may classify the writing, understanding and speaking of a foreign tongue, it seems certain that to an American scholar reading overtops all other aims in the order of importance.

Let it be made clear at this point that reading is not identical with translation. The two are sometimes confounded in our discussions. In reading, the thoughts of the author are apprehended directly and without the intervention of English.

In the limited time at my disposal, I will pass by all other considerations concerned in training the student to read, and speak of one error that is too frequently committed, namely, the constant use of English in the class-room. In order to read in a given language, one must *think* in that language. I do not refer here to spontaneous thinking in which thought flows on without external suggestion, in an effortless and continuous stream, clothed in the diction of the foreign tongue; but I do refer to that mental activity by which the meaning of written discourse is apprehended immediately. This is in a true sense thinking, and it is, of course, thinking in the foreign tongue that is being learned. Such thinking and reading cannot be carried on completely until English is completely banished. The instant that English steps in, German or French steps out; and having once stepped out, it returns only at the expense of time and effort. Two languages cannot occupy the field of mental activity at the same time any more than two bodies can occupy the same space at the same time. It is, therefore, plain that whenever we use English in the class-room, or permit translation into English, except for the elucidation of different idioms, we are defeating our dearest object; we are deliberately placing farther away than ever the goal we seek.

I am no advocate of the so-called natural method; a method that may be well enough adapted to young children. It would never be my ambition to be able to say, "I have used no word of English in any class for so many months." To a class of beginners frequent, brief explanations

in English may be given, but the same should be immediately repeated in the foreign tongue, and the thought be finally left in the student's mind in its foreign dress. Even with advanced students a few words of English or the translation of a sentence may be used with advantage. Ninety-nine in a hundred, however, of words used in the class-rooms should be in the language taught. Ability to think and read is much more quickly attained through *two* senses than through one.

Please note that I do not advocate the use of the modern language in the class-room for the sake of acquiring power in conversation. This is of some importance, but its chief importance lies in its great helpfulness toward thinking and reading. My opinion is that students should be fully instructed in grammar and in the various literary, historical and geographical allusions; and my contention is that all this can be done, with all necessary fullness, in the language taught.

When I am told that this is impracticable, I am filled with that righteous scorn that is born of experience and extended observation. What has been done for years in some of our secondary schools can be done in college, and with greater assurance of success. Lectures on French and German literature may be delivered in English, but a knowledge of the literature itself, and not merely of certain facts concerning it, can be obtained only through ability to read the language.

One or two other reasons for my contention can be merely mentioned. First, the use of the modern language in the class-room will greatly increase the interest of the students. The novelty of the exercise, combined with an appreciation of its practical side, will vastly increase the attractiveness of the study.

Second. The use of the language taught in the class-room, will stimulate the mental activity of the professor. I make no apology for implying that college professors need stimulation. It is an open secret that there are dead-topped and decadent plants among college professors as well as among secondary teachers. There is imperative need of a fertilizer. I have pointed out the way to secure it.

We are sometimes told that the number of students, fifty or sixty in a single division, precludes the possibility of using French and German in the class-room. This becomes purely a financial question. But a college or university cannot throw off its educational responsibility on the plea of financial weakness.

It is to be hoped that the time will come when the method of teaching French and German by translation and the use of English will be as antiquated as the old text-book method in physics and chemistry.

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Recess at 12.40 p. m.

SECOND SESSION.

FRIDAY AFTERNOON, NOVEMBER 29.

The meeting was called to order at 2.45 o'clock.

President NICHOLAS MURRAY BUTLER.—The members of the association are doubtless familiar with the fact that the relations of the Herbartian psychology and theory of education to elementary school work have been under vigorous and continuous discussion in this country for some time. It is proposed this afternoon to present those theories in their relation to that field of education in which our own work lies, and it is the hope and expectation of the chair that there will be a very general and interesting debate after the preliminary discussion takes place.

THE SIGNIFICANCE OF HERBART FOR SECONDARY AND HIGHER EDUCATION.

President CHARLES DE GARMO, Swarthmore College.

In this paper the word "Herbart" is used to denote the whole theory of education as at present associated with this name. It would not be profitable to limit the discussion merely to what Herbart himself wrote.

The first inquiry I wish to propose is, What sort of assistance should one expect from such a source?

The first duty of a disciple is to transcend his master. This fact must ever be borne in mind when we are inquiring what significance a man who lived in the past has for the present. Authority may conserve, but it cannot advance knowledge. In ancient Egypt mathematical discoveries were recorded in the sacred books, where they took on the infallibility ever ascribed to sacred writings. Errors might not be corrected, or truths extended. During the Middle Ages, when men gave their minds to introspection, science was stationary, resting as it did on the unquestioned authority of Aristotle. Bacon struck out anew in the path of inductive research, but his method encouraged his disciples to transcend him both as to facts and processes. Had this not been the case, science

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would be as dead to-day as it ever was during the dark ages. The history of higher mathematics reveals the same thing. Standing upon the basis laid by his masters, each new giant has built for the future. It is said that Professor Klein, of Göttingen, has undertaken to make his lectures in successive years cover the known field of mathematical research. He has advanced steadily for twelve years, but the end is not yet in sight. Mathematical progress would have been arrested at any point where the disciple was unwilling or unable to transcend his master.

The significance of any leader of the past, therefore, is to be sought not so much in the stage of development in which he wrought, as in his point of view, his methods of organization for the constituent elements of a given science.

If this holds for a pure science like mathematics, it is doubly true for an applied one like education, where every new stage in social development, every new discovery in psychology, every advance in knowledge, changes the conditions of its highest success. Herbart died more than fifty years ago. Since his day psychology has had a new birth, knowledge has increased in a geometric ratio, the conditions of economic and political life have been revolutionized. The insights of his day are but stages in the development from the past to the present. It is clear, therefore, that in seeking assistance from former leaders we shall not be helped by falling back into any outgrown system of metaphysics or antiquated theories of mind or morals, but that, as already indicated, we shall find Herbart's significance for us to lie chiefly in his organization of the purposes and means of education.

The first point of note is that Herbart discovered what has always been the real, if sometimes the concealed, purpose for which men educate the young, namely, the preparation for civilization, or for citizenship in the broad sense of the term. It is only because educational ideals tend to lag behind the progress of the world, that we seem to be educating for individualistic or for formal purposes. It sounds well to say we are educating man as man, but we must reflect that man as man is only a Robinson Crusoe. He becomes significant only when he is in relations with his fellows, and to the extent that his relations are universal. The monk standing for years on the top of a stone pillar and fed by the people by means of a basket let down by a string, was a sort of ethical Robinson Crusoe, insignificant to the extent of his isolation.

During all great periods of history, men have educated their children for what they have conceived the most important community duties. In Greece for war and art; in Rome for law and conquest; during the Middle Ages for introspective research into theology and pure reason; in Germany during the Napoleonic wars for political autonomy. Now that the world is attempting universal education, it is forced to discard belated ideals brought about by the natural lag of the professional mind, and to recognize, as every great age has done, that education is for civilization as it exists. As Colonel Parker rightly says: "The purpose of education to-day is neither knowledge nor discipline, but citizenship through both." Since this ideal citizenship embraces every duty of man to his fellows in all their manifold organizations into social, business, religious and political groups, it is in the highest sense ethical. This fact explains the Herbartian watchword, *Instruction that makes for character*, which means that secular instruction, in its highest function, is ethical, since it aims to make a man not only willing, but able to be an ideal citizen.

If history bears out this interpretation of the ultimate function of education, we are helped by this Herbartian conception of an ethical or social moral revelation to the student of the organized social world, through the studies of the curriculum. This view readjusts our conception of the significance of discipline and of useful knowledge in education, since from being ends they become means. Both are as essential as they always have been, but in a new way. They no longer dominate the selection of studies, nor do they alone prescribe methods of teaching. If preparation for social living be the end, then the needs, the necessities, the opportunities of civilization itself must be our guide in the selection of studies. Upon what other principle can we explain the work of the kindergarten, the curriculum of the elementary and high school, the variety of knowledge, skill and occupation represented by our great universities? Under any other theory most of the things now done in education must, even though tolerated, be disapproved.

That this view of the purpose of modern higher education is rapidly making its way, may be seen from any university catalogue. A large per cent of the undergraduates are devoting much of their time to studies that reveal the more modern aspects of our civilization. These are the natural sciences, which lie at the basis of our material advancement; economics, which deals with the conditions of industrial

prosperity ; and political and social science, which reveals still other important aspects of our community welfare. It is a question for college men to consider, whether all their courses for undergraduates are properly balanced between the old and the new phases of education. Are some classes still living exclusively in the past, some entirely in the present? How can a well-balanced modern man be graduated from our colleges, if, on the one hand, he is ignorant of our spiritual past as revealed in language, history and philosophy ; or, on the other, is in danger of becoming a dreamer in a busy world, because he has never been brought in touch with those studies that do the most to reveal civilization as it is to-day? The demands of the present call for a real correlation between the studies that reveal the primitive sources of our civilization and those that show its modern development and the conditions for its future progress. It is suggested, therefore, that every prescribed or permitted course of study for undergraduates, while allowing emphasis upon important departments of knowledge, should, at the same time, provide for sufficient study of the other departments, so that each student, through a closely knit but comprehensive knowledge of types, may be able adequately to understand our complex civilization ; to live in close touch with his neighbors in their public capacities ; in short, like one of Leibnitz's monads, to reflect from his angle of activity, the whole world of striving and doing. In this case we have the man of many-sided interest, not merely the recluse, the cynic, the priest, or even the professor ; we have the man of catholic spirit, not the material or the social egotist. If, indeed, the letter of Herbart has not said all this, it may still be found in the spirit, for it is involved in the idea that the supreme purpose of education is the ethical revelation of the modern world to the student.

The purpose of education as thus conceived being once accepted, important consequences follow. For an extended exposition of this idea as contrasted with that of formal gymnastic training as the purpose of education I need but refer you to the recent Report of the Committee of Fifteen. The convincing argument of that report makes it unnecessary to consume time in further exposition of this point.

But even, when upon this basis, we have selected our studies, we have but just begun our work. Most of the great problems still remain. It is easy to prove that civilization demands mathematics, but difficult so to organize and teach the study

that the native capacities of the mind shall be properly developed. To judge from the common experiences of colleges, one is led to believe that current teaching in this branch tends to lead the mind away from rather than toward the higher mathematics. As Professor Dewey remarks, our methods usually succeed in crushing out all spontaneous interest in the subject, even if they do not all but destroy the capacity for it. Similar problems arise for language, science and history. To what but bad selection, ill adjustment, poor correlation or stupid teaching can we attribute the fact that boys so eagerly abandon the high school, or dawdle through college, or fail to detect in later years the bearing of much of their education upon the problems of life? Seed sown in winter does not germinate; knowledge planted in a mind left cold by isolated knowledge or bad methods brings but small increase. This consideration introduces the second important contribution that Herbart has made to the cause of education, namely, the doctrine of mental assimilation, or apperception. Education has to do with a developing mind, having changing insights, tastes, moods, enthusiasms, dislikes; having also tendencies to good and bad. The pupil before us is not a blank book in which a system of knowledge is to be developed, but a living organism that must assimilate its food. Furthermore, unlike the plant, this organism is free to choose the harmful as well as the helpful food, or to reject both. The psychology of learning becomes, therefore, the foundation of teaching. It is freely conceded that Herbart himself gave only the initial impulse to modern psychology, which lays stress upon processes rather than upon the classification of their results. The doctrine of apperception discards the needs of so-called faculties as a guide to the selection of studies, and to the methods of teaching them. It selects no material, because it is good for the perceptions, or memory, or imagination, or reason, or feelings, or will, and it adopts no methods for the specific reason that they train these faculties. It holds, rather, that if studies are selected for their bearing on the future life of the student, and taught in accordance with certain broad and clearly discernible principles, every native capacity of the mind will find its adequate exercise in an easy, natural manner. It is only an artificial psychology that demands artificial educational means. Even if Herbartians have small claim to the insights of modern psychology, it is perhaps a merit of their system that it so easily assimilates them.

The apperceptive ideas formed during the period of adolescence, during which all of secondary and a part of higher education are carried on is of supreme importance. As President Hall points out, modern life tends to neglect broad, free, vigorous activity of the larger muscles, for delicate refinement of the smaller ones. The out-door exercise of the pioneer, with his axe, his scythe, his gun, have given place to the sedentary occupations of shop or office. The eye that once scanned the landscape and watched the stars, now scans the line of words fourteen inches distant and four inches long. The old full tide of emotional life is now dwarfed by convention. All its lions are caged; its birds sing only behind gilded bars. These are disadvantages of our highly conventionalized life, which education must counteract rather than exaggerate. Athletics and manual industry must give scope to the larger muscles and the more primitive emotions. Our course of study must take account of the culture epochs of the race, to the extent at least of developing the deeper and more significant emotional life. Some of our studies should appeal to the primitive feelings of enthusiasm, patriotism, friendship, heroism, courage, determination; they should also touch the softer emotions of sympathy and affection. We must see to it that the fresh young life committed to our charge is not desiccated by too much highly conventionalized learning. For the future citizen to succeed thoroughly upon the fraction of activity assigned to him in the division of labor, there must be a whole man to start with.

Thus far the situation is as follows: (1) Broadly speaking, we look to civilization in its genesis, development and present status as a guide to the selection of studies; (2) We look to the logical unfolding of the subject-matter as modified by the general laws of apperception for our guide in the sifting, arrangement and co-ordination of topics in the various studies.

The crucible, however, in which all these elements find, or fail to find, their organic union is the recitation. It is here, in the quick sympathy of mind with mind, that insights are developed, and healthy emotions aroused. It is here, too, that thought and memory are developed, that knowledge is co-ordinated, so that in a quick flash of intelligence we discern what bearing some word or deed of old has upon the actions of men to-day. It is to the recitation as a scientific adjustment of knowledge to mind that I wish chiefly to direct your further attention, for it is a subject to which the theories of Herbart

make a substantial contribution. The conduct of the recitation should be scientific in two senses, for it should be regarded from a double standpoint, viz., the matter to be learned, and the mind that does the learning. It is in the happy synthesis of these two elements that the fine art of teaching consists. There is then a distinction to be made between a method of science and a scientific method. The first may ignore everything but the development of the subject-matter, the second must make full account not only of the subject-matter and the power of comprehension, but it must also consider the bearing that the recitation has upon the mind in all its aspects; it must regard the effect of to-day's lesson upon that of to-morrow; it must never lose sight of the fact that the correlation of knowledge is a principle to be observed even if it is not always a program to be followed.

In a certain sense high school and college teachers may safely discard the refinements of method so often practiced in elementary schools. The more the mind is developed, the less need it has for short and easy steps, or for the multitude of devices that are so often resorted to in primary education for leading on the immature or feeble-minded. In another, more important sense, however, no teacher needs scientific skill more than we ourselves. Our pupils come to us, for the most part, with the accumulated evil effects of mechanical teaching. All their knowledge is highly conventionalized. It is formal, narrow in range, and mostly unrelated to anything alive in the world. It is ours to wake up these dormant minds. We must see to it that some of the splendid enthusiasm found in professional schools takes hold of our college and high school students. Youth is quick in response to every earnest influence leading to higher ideals of conduct. It is deaf only to the artificial, the sentimental, the formal. None of these lights a fire in the heart of youth.

Language and mathematics come the nearest to being self-operating instruments in education, since of all branches they demand the least of the teacher and the most of the pupil. The minimum of teaching, namely, the setting of tasks and the examination of pupils during the recitation may bring what some deem good results, since there is an almost mechanical adjustment of difficulties to the power of overcoming them. The double translation to and from the vernacular compels the pupil to look up the meaning of all the words, and to determine their grammatical construction in order to arrive at or

express the meaning. On the other hand, the setting of problems for solution in mathematics compels an amount of effort on the part of the pupil quite out of proportion to that demanded of the teacher. Were the gymnastic theory of education the best, this might pass for good teaching, since the pupil is compelled to do a large amount of work. But when one once entertains the higher ideals of education, such teaching is seen to be woefully deficient. Furthermore, it leads to humiliating failure in the other departments which have not yet become such perfect instruments for making students work. It is worth while, therefore, from every consideration, to inquire carefully into the requisites of a good recitation.

It is upon two primary stages of mental activity that Herbart bases his general laws of method. The first stage is that in which the mind gives itself up to the contemplation of an object. This self-surrender to objective facts ranges from the phase of wonder which Plato says is the beginning of knowledge, to the absorption of the philosopher in the ultimate facts of the universe. Herbart calls this plainly recognizable stage of knowing *absorption*; Rosenkranz calls it *estrangement*, but both mean the same thing. The latter declares that all culture, whatever may be its special purport, must pass through two stages, that of estrangement and its removal. The second stage is, therefore, the removal of the estrangement. It is the self-conscious recovery from absorption in the new and strange. Herbart calls this second stage *reflection*, describing it as an act of assimilation, which fits the new into the old experience. The wonder of the child changes to pleased intelligence as soon as he understands; the open mouth of the rustic at the fair gives place to a look of intelligent satisfaction as soon as he comprehends the novel spectacle; the minds of all return to self-conscious poise at each recovery from the states of absorption, wherein the self is for the moment lost in the contemplation of the external and foreign. So constant is this interchange between absorption and reflection that Herbart calls them the inspiration and expiration of the soul.

This shuttle-like movement of our daily thinking is sometimes extended so as to cover whole courses of study, in which the periods of absorption in that which is foreign are conceived to last for years. Such, for instance, would be a study of the ancient languages or philosophy in which there should be no effort to make reflection assimilate the past to the present life.

M. H. G.

Dr. Harris, I am informed, once wrote an article on the Dons of Oxford and Cambridge, describing them as men who had become so completely absorbed in the ideals of the past that they were of little practical use to their own day and generation. They had so completely estranged themselves that the return to the concrete relations of the present was practically impossible. Such men see life in a dream. Their senses may respond mechanically to stimuli, but in reality they are antique minds dwelling in modern bodies. This type of character could hardly be esteemed outside of academic circles. It may perhaps be argued that this self-alienation from modern life for considerable portions of time will strengthen the mind, provided complete recovery is obtained in the end. The danger is, however, that if we allow the mind to wander too long it will lose the power to synthetize its knowledge with the realities of to-day, so that the man will either discard his treasure as too remote to be of value, or else clinging to his riches he will pass his life among his ancestors.

The Herbartian view seems to offer the safer application of the idea of self-estrangement and its removal, since the mind is encouraged to come to itself constantly in the light of its whole experience as developed both in and out of the school. The idea of correlation of studies does not allow ancient language, history, politics, economics, art, philosophy, to be divorced from their correlatives of to-day, but uses the facts of the present as the basis of our apperceiving centres for the past.

In our first apprehension of the double process of absorption and reflection, we may consider together the first two stages of what Herbart conceives to be a rational method, namely, **CLEARNESS** and **ASSOCIATION**. If the mind is to lose itself for the moment in the contemplation of the new, it is evident that elements of the new must come clearly before it in proper sequence, and with all the force and reality possible. The element of wonder, or at any rate of pleasing surprise, is neither impossible nor undesirable even with high school and college students. But very soon there must be sufficient reflection to give these facts significance. In other words, association must enter in order that apperceiving centres may be utilized and developed.

To illustrate these two stages with a familiar example, let us suppose that the pupil in Geometry has reached the Pythagorean proposition concerning the square on the hypotenuse. Instead of plunging headlong into Euclid's demonstration, the

teacher may well cast about for some gradual approach that shall enable the student more clearly to master the elements. The simplest illustration of a single case of this proposition may, perhaps, be found in mosaic work in which the squares are filled with right-angled triangular tiles. A drawing will show that the squares on the two legs equal four triangular pieces, while the square on the hypotenuse also equals four triangular pieces of the same size. Turning next to our history of mathematics we find that the Egyptians had a constant incentive for the development of geometry in the annual survey of their lands made necessary by the overflow of the Nile. We find also that Pythagoras, whose name this proposition bears, probably learned from them that three lines in the ratio of 3, 4 and 5 will make a right-angled triangle. His quick perception enabled him to see that the sum of the squares of 3 and 4 equals the square of 5. The story that upon making this discovery he sacrificed a hecatomb is at all events interesting, whether true or not. We have now examined two special cases of this proposition. The question as to its universality will naturally lie close to the pupil's consciousness. If the teacher is not afraid of wasting time in gradual approaches through the making clear of the elements, he may pass on to the year 1114 A. D., and present a universal ocular demonstration by the Hindoo Bhâskara. His figure is constructed by allowing the square on the hypotenuse to enclose the whole triangle, and in making each of the three other sides of the square the hypotenuse of another inscribed right triangle of the same dimensions as the first. In the middle will remain a small square, each side of which is the difference between the long and the short leg of the triangle. By rearranging these triangles into two rectangles at right angles to each other, with the small square placed in the corner, we have an ocular demonstration, which the pupils can verify by drawing, cutting out, and rearranging. The only explanation that Bhâskara vouchsafes is the single word SEE. Thus far we have presented three points with clearness, together with their appropriate associations: the mosaic with its isosceles right triangles, Pythagoras's right triangle with sides respectively 3, 4, and 5, and Bhâskara's appeal to the eye. We may now proceed to the more rigid demonstration of Euclid, about whom appropriate facts may be stated, as, for instance, that his book is still extensively used in England as an introduction to geometry. In drawing the ordinary Euclidian figure we see that the square

on the hypotenuse is divided into two parts, with which the squares on the legs may be compared. Being of different shapes, however, we cannot compare them directly, but perhaps we may be able to compare their halves. Thus we proceed to show through an appeal to former knowledge, that the triangles constructed are halves of their respective rectangles, and that they are equal, having two sides and the included angle of the one equal to two sides and the included angle of the other. In this careful step by step approach each element comes in its appropriate place, is grasped with perfect clearness, is associated with its proper apperceiving ideas, while the whole is illumined with a glow, more or less bright, of human interest. The mind of the pupil is pleased with the conscious mastery of a difficult problem, instead of being dazed by what Schopenhauer calls the "hocus-pocus" of too precipitate Euclidian demonstration. As an illustration of neglect of these fundamental steps, I will confess that my senior class in Psychology recently struggled for three days over Professor James's chapter on Reasoning, in which there is a wilderness of words, until they were led to clearness upon the few fundamental elements by being asked to identify the wood of a pencil, and to find the purpose of an isolated part of a catch for a window-blind. As soon as there was clearness concerning the elements, the whole chapter became significant, notwithstanding the fact that the author had chosen the first instead of the second figure of the syllogism to illustrate the reasoning process in sense perception. It is in the matter of clearness in the presentation of the elements of a lesson that the *orderly* mind especially manifests its strength ; whereas, in forming the apperceiving associations, we need the ready questioner, the sagacious, fertile mind, which is able to give full, rich meaning to what seems at first insignificant, if not stupid, to the pupil. It may be seen also that these two steps are particularly important for memory. There is small need of mechanical memory for that whose elements are presented with vivid clearness, and which is firmly cemented to former knowledge through intimate association. It is only bad teaching that requires painful drill in mechanical memory. Clear apprehension, coupled with the repetition that comes from close and frequent association, will ordinarily fix knowledge securely in the mind. In this fact is found the explanation why German children remember so much history and geography and mathematics without the use of books.

In science-teaching the value of orderly clearness in the presentation of elements is generally recognized. Their association into interpreting groups of ideas is equally essential. In Botany, for example, function is the all-important conception in the formation of the nodes of comprehension which I have called apperceptive centres. The notion of the dispersal of seeds is the key to a large number of these centres. Thus the function of the hooks on the burr, the down on the thistle or dandelion, the wings on the maple or tulip seeds, the hard covering on apple seeds, on nuts, etc., become the starting places for groups of interpreting ideas relating to dissemination. The devices of nature for the fertilization of flowers, such as the presence of nectaries in both male and female blossoms, give rise to equally important apperceptive groups for this class of facts. In a similar way, the functions of leaf, stem, root, blossom, fruit become centres of crystallization for association.

In advanced Mechanics it is of great importance that the student should learn to use his imagination freely in the apprehension of spatial relations. This power is acquired through the building up of concrete pictures by means of drawings, of graphical methods of representing the interaction of two elements like time and motion, or of picturing to the mind lines of magnetic force. Then the development of the causal idea for all phenomena, like the idea of function in Botany, becomes the cementing agency for the associations to be made among related elements,

The apperceiving centres to be developed in Literature, depend upon the nature of the matter and the leading purposes of the teacher. Thus in the study of a play of Shakespeare, like "The Merchant of Venice," the character of each prominent actor may become the centre of an interpreting group of ideas. One should understand Shylock, or Antonio, or Portia well enough to know his or her method of looking at life, and to be able, it may be, to predict how each would act under given circumstances. Then there is the whole movement of the play, the development of the drama through the action of the *dramatis personæ*, each point of which becomes the centre for the association of certain related ideas. If we are teaching Dante each circle of the Inferno may be interpreted to mean a method of feeling and acting. The common experience of men in anger, *e.g.*, becomes, in this case, a basis of interpretation to which new insights into the weakness, the folly, and the consequences of anger are added by a study of the play.

In Political Economy we have the task of converting the loose, hazy popular ideas about wealth, labor, capital, rent, taxation, money, wages, interest, and the like into clear, well-defined scientific conceptions. These are transformed at once into apperceptive groups of associated notions, which are the foundation of good thinking in this department of knowledge. In Greek grammar the development of verbs from their stems, the etymology of words based upon a knowledge of prepositions and roots, become in like manner centres of association. Every subject, in short, has its root ideas, which, clearly presented in their elements and firmly united by association, become the basis for easy, effective progress, and for efficient memory.

Enough has now been said, perhaps, to demonstrate the significance of the two stages of rational methods already presented, viz. :

1. Clearness and Order in the presentation of the elements of a subject ; and
2. The association of related facts into those nodes of understanding, or interpretation, which I have called apperceptive centres.

These two stages of method, fundamental as they are, do not, however, exhaust the subject ; for Reflection is not completed in association. The thinking process involves at least two other elements, which being correlatives may be conveniently considered together. The first of this second group, or the third in the whole scheme, is the arrival at systematic generalizations, or laws and principles, usually through inductive approach ; the last stage of method is the full and free application of these laws, partly for the verification of tentative hypotheses ; partly for purely pedagogical reasons, such as facility in the use of acquired knowledge, the development of motives for action, or the opportunity further to correlate the various branches of study. In the main, this stage is one of deductive application of general laws. Herbart names the third stage of method, namely, that of the inductive arrival at generalizations, *SYSTEM*, a name chosen not so much from the process, as from the results of reflection. The fourth and last stage, or that of the deductive use of generalizations, we may, with the Herbartians, call *APPLICATION*.

We all recognize the significance of initial inductive research in the various departments of natural science, as well as in

other subjects like psychology, sociology, politics and economics, when these are subjected to the methods of natural science; yet, we must not forget that, as Jevons says, all inductive investigation consists of the marriage of hypothesis and experiment. Bacon would hear nothing of hypothesis as a recognized stage of method, and sought to make complete inductive approach to ultimate laws. But Jevons points out in his "Principle of Science," that Newton, Descartes, Leibnitz and Huyghens, Herschel, Huxley and Tyndall, to say nothing of Darwin, all transform their partial inductions into hypotheses, which they at once begin to test deductively. The expression, "working hypothesis," was a familiar one with Huxley. Herbart's idea of inductive approach to generalizations and their deductive application to experience finds, therefore, abundant justification in the modern application of scientific method. Most deductive syllogisms rest upon recognized inductions, while most concrete reasoning of daily life starts with identification by means of the second figure of the syllogism, then passes on to inductive generalizations by means of the third figure, and finally arrives at verification and application by means of the first.

A good method of teaching must, therefore, heed this fundamental need of the mind. A man that cannot think is not educated, though he may resemble the Congressman of whom a colleague said, "You see that man walking with hands behind his back and bowed head? He thinks he is thinking." The mind must develop the power of analysis, it must attain sagacity in the discovery of the links of association that bind phenomena together by law. The inference to which I would call especial attention is that this sagacity is developed by the self-activity of the pupil, and that self-activity is most effectively promoted by suggestive questions. It is not best to do the thinking for the class by "explaining" to them, while they sit in a state of passive receptivity. Telling is not teaching. It is the climbing of mountains that develops strength. The mind is not developed positively by the doing of easy things, much less by having everything done for it. A considerable part of the student's best thinking should be done in the recitation, where there is both stimulus and corrective. If no thinking is done in the class, then the whole process is remanded to the study, or entirely neglected. A student said the other day that he had spent three years in trying to memorize his mathematics. His class-mate remarked that his failure

might have been predicted three years ago. It is chiefly for his skill in inductive questioning that Socrates is still remembered.

With the scientist, the chief purposes of deduction are, first, the test of hypothesis, and then the more complete explanation of phenomena; with the teacher, however, the "tests" and the "discoveries" are mostly formal. It is not expected of high-school or undergraduate college students that they will advance any knowledge except their own. The purposes for which long continued practice in the application of known principles are insisted upon are, therefore, rather in the interests of pedagogy than of science. The student should indeed learn *how* to test hypotheses, but a need that far transcends this is that he should attain readiness and skill and efficiency in the application of his newly generated insight into the laws governing human or natural activity. It is to this end that he solves problems in mathematics, applies the rules of syntax and etymology persistently to every page of foreign language translated, identifies the type in each object studied in Biology, applies the law to the explanation of every new phenomena in Physics, sees the principle animating every popular upheaval in politics or industry.

It is also for the purpose of fixing knowledge still more firmly in memory that this final step is taken. Every stage of the recitation has a bearing upon the subject of memory. Clearness, association, generalization, application. Every stage is an opportunity to help fix permanently in mind the things that should be remembered.

Another pedagogical purpose finally of this systematic exercise in reasoning, which we might keep more steadily in mind than we do, is the correction of the natural confidence of the callow mind in the all-sufficiency of his morsel of knowledge. Nothing is more common among youth, when intoxicated with their first draughts of learning, than to be seized with a seemingly profound skepticism respecting everything that cannot be put under the microscope or into the crucible or scale. To him faith in things not seen is superstition, except in so far as they are subject to scientific inference. Skepticism or agnosticism quite displaces the faith of childhood. To one in this condition, the educated mind has no room for faith. The corrective, however, for this abnormal phase of thinking is to be found in science itself, for a second glance at her mysteries sobers the mind. The hypotheses upon which the scientist most confidently relies are full of incomprehensible things.

What article of faith in the immanence of the Creator has more astounding difficulties than the undulatory theory of light? Its hypothesis presupposes an ether filling interstellar space, to which must be ascribed the most surprising qualities. Herschel declares that we must consider it absolutely solid and elastic. Its elasticity, he says, must be reckoned as eleven hundred and forty-eight billion times as great as that of the atmosphere, so that its pressure per square inch amounts to seventeen billion pounds.* There being no interstices in this substance, everything that exists within its folds must be subject to this enormous pressure. Yet the worlds swing silently in their orbits, and man plays out his little drama unmindful of its annihilating force. It is, indeed, the merit of science that she destroys superstitions; it is her glory that she assumes the garments of humility. The young will quickly catch her reverent spirit unless hindered by shallow teaching.

The foregoing exposition of a few important themes, written in a spirit designed to be that of Herbart, is respectfully submitted for the further consideration of those to whom are entrusted the interests of secondary and higher education.

DISCUSSION.

Professor LIGHTNER WITMER, University of Pennsylvania: My contribution to the discussion of the topic of President De Garmo's paper will be a presentation of certain considerations that seem to justify the opinion that the facts and principles of modern psychology have a more vital significance than Herbart for secondary and higher education. I would avoid the appearance of seeming to undervalue the positive contribution of the Herbartian pedagogy. Such direct critical examination and evaluation is not my purpose. It is my intention, however, to put before you, to the best of my ability, the psychological principles upon which the Herbartian system is based, and side by side with them some facts and principles of modern psychology, in order that we may have the material for an estimate of the relative significance of the Herbartian system. My time is so limited that it will be necessary for me to draw my sketch

*Jevons' *Principles of Science*, p. 515.

in bold lines, without the light and shade of a critical reserve that would be appropriate in a treatment of more pretension.

What is the spirit of Herbart? "Pedagogy as a science," he tells us, "depends upon ethics, which shows the goal of education and upon psychology, which points out the means and hindrances. The effectiveness of training must not be overestimated, nor, on the other hand, should it be underestimated. The educator should experiment to see how much he is capable of accomplishing, but should always be prepared, through observations of his results, to return within the limits of rational attempts. In order that he understand and rightly interpret his own observations, *he must have psychology always at hand.*"

The spirit of the master, therefore, would fully justify the insistence that is placed upon the recognition of modern psychology as the basis of pedagogy. But such is not the spirit of the systematized Herbartian pedagogy, which has learned no psychology in the whole century since Herbart, which ignores the living child to emphasize the processes of apperception and methods of logical presentation of the subject-matter of education.

It is a common fallacy of psychology and education to assume that what the adult discovers, as the result of introspective analysis, to be elementary mental processes must necessarily be found in such simple form in the child. There is no more dangerous fallacy than this. It has given us the various child-phantoms of pedagogical systems—each an empty outline of a child, filled in with qualities and capacities to suit the taste and convenience of each particular system.

The child-phantom of the Herbartian pedagogy is a mechanical monster. It is a doll, stuffed with the sawdust of *ideas*. Squeeze it and the ideas, rubbing together, squeak forth in terms of memory and imagination, of impulse and emotion, of desire and will. "The formation of the stream of thought," says Herbart, "is therefore the most important part of education. How the child's circle of ideas is determined, *that* is of prime importance to the teacher, for from thoughts grow sensations and therefrom moral principles and modes of conduct. "To *ideate* is the fundamental expression of the mind, feeling and desire are only relations subsisting among ideas." In the words of De Garmo, "if memory, feeling and will depend upon the number, kind and relation of representations, how exalted is the position of the teacher in whose hands the determination of these things lies. The memory, the sensibilities, the moral

character are all to grow into forms of strength and beauty under his plastic touch. He is the architect at whose magic touch the stately and beautiful structure is to arise." Brick upon brick is the conception, and you make a house—idea upon idea and you construct a man.

To Herbart the ideas were the only real existences. These had an independent existence without as well as within the mind. Only one, or at most a few, of the whole number of ideas are in consciousness at one time. The ideas outside of the mind struggle for the centre of attention; a balance of apperceptive or attracting forces gives one a momentary success, but the balance is soon disturbed and others crowd it out—like too many small boys trying to peep through one small hole in the fence.

The mechanical formulation of the apperceptive and associative relations of ideas has a value of its own. It gave, moreover, the impulse to an experimental psychology, later developed by the labors of Fechner and Wundt. Nevertheless it remains a formulation of the facts of ideation—nothing more. Emotion and desire and will are *not* derivative from processes of intellection. Even within the field of ideation the formulæ one-sidedly consider only the *logikal* relations of thought. Poetry and song and music will always be more effective than prose. An orator can move mobs to murder and violence, or bring them back from passion to sober thought; while the lecturer, be he ever so logical, gets only an approving wag of the head here and there from those whose apperceptive centres have been well enough developed to agree with him beforehand.

Modern psychology studies the whole man, body and mind. Above all else its efforts are directed to the understanding of character, race and individual. In the study of the simplest reflex movements of infancy, with the mouth as the centre of interest and psychic activity; in the presentation of the phenomena of imitation; in the study of the spontaneous development of righthandedness; in the examination of the origin of the earliest impulses, desires and emotions, with their development under the complex influence of the environment upon primitive habits of motor response; in that of the growth of sustained voluntary attention, of memory, imagination and motor ability; of the phenomena of adolescence, when arise in the youth, independent of all intellectual training but in virtue of his inheritance, "those impulses that," in the language of Stanley Hall, "are the raw material out of which all the great

deeds, long labors of discovery, the triumphs of love, war and religion are made"; and, finally, in the experimental researches of adult psychology, in every department of modern psychological investigation, the objective point is the analysis of human character.

The aim of character building must not be to amass ideas, as Herbart conceived it. Such a character would be a house of cards, that a breath of genuine impulse will bring down in confusion. The foundation of character is psycho-psychological. Bodily and mental processes are so interwoven that in the ultimate analysis it is impossible to separate the physical from the mental. Psychological analysis is to-day consciously psycho-physical; it has always been unconsciously such. Herbart, as his too generally neglected "Letters concerning the application of psychology to pedagogy" show, just missed the discovery of the attitude of physiological psychology, that the sufficient explanation of memory recall, of sensation, of emotion and will is to be looked for in the responsive activity of bodily tissues. Metaphysical considerations, however, made the conception of the idea as the only original existent more attractive and this work was left to his contemporary Lotze.

Let me give one or two illustrations, taken almost at random, of those facts and principles of psychology, among which the theory of apperception holds a dignified, but nevertheless, in proportion to the whole body of psychology, a relatively small place.

A paper read this morning presented the thesis that the attention of the foreign language teacher should be directed to the translation of ideas, not to the transliteration of words, inasmuch as the merit of ideation or apperception is not a single word but a group of words. This is a psychological problem, and experimental research has thrown some light upon it. It can be shown that it takes no longer to perceive a small group of words than it does to perceive a single word, or even a letter in the group.

Another paper of this morning based certain pedagogical principles of modern language teaching upon psychological considerations that involve broad sweeps of psychological speculation and observation.

It is important in teaching to recognize the fact that we do our thinking in terms of tactile, visual, auditory and motor images. A child may be a thinker of one type exclusively. One mathematical prodigy always *saw* his calculations with

his mind's eye; another always *heard* them. The former could not do the simplest problem, if it were dictated to him by the voice, until he had translated it into visual terms. The other could do no sum written out on the slate, until he had said the problem over to himself and put the slate away. I have had students who never could succeed in metaphysics, because they depended exclusively upon visualization. Some of the subtle distinctions of metaphysics nobody can be brought to *see*—they must be thought in some other sensory terms. In this connection it is appropriate to refer to the discussion of this morning on the advisability of teaching the student of a foreign language to speak as well as to read. If the student is a pronounced visualizer, oral instruction will not help him much in acquiring a foreign language—it may even retard his progress in learning to read. But if he be auditory or motor in type, oral instruction would be helpful, and in pronounced cases the only method of imparting an understanding of the language. It is also in point to suggest that the division between those who favor oral instruction and those who oppose it, may be conditioned rather by personal psychological differences than by consideration of pedagogical methods.

The editor of the *Educational Review* and others admit that the teaching of science in the public schools has been a comparative failure. The scientific school of Germany has not held its own with the humanistic. Stanley Hall maintains that our methods of teaching science inoculate against a deeper love of knowledge, because they do not regard the primitive impulses, feelings and superstitions of childhood toward natural objects.

Pleasure increases nervous vitality and mental activity. The child's feelings for the beautiful should be considered and made to serve the cause of education. Beauty of surrounding with an ordinary teacher without Herbart may be expected to accomplish more than ugly and ill-ventilated rooms with the same teacher applying the Herbartian system with fidelity and intelligence.

Moral character is the embodiment of the highest and at the same time deepest and most significant human activity. Character building depends upon the development of the will, and the cultivation of the will requires the training of the muscle.

"Conduct is three-fourths of life," Matthew Arnold tells us. There are not wanting psychologists, who contend that all the phenomena of mind are the mental side of muscle—contraction.

The cultivation of muscle habits means moral training. The foundation of manual training is established upon the soundest and deepest principles of psychology. Athletics have a moral value. Indeed it may be maintained, that the athletic training table gives the most systematic and effective moral training that the young man gets in his educational career. The educator, no matter what his department may be, will do well to study the methods of the foot-ball coach, who in three months does more to change mental, moral and muscular habits than any educational system the world can boast of outside of military organizations. Among influences not wholly didactic and logical may be mentioned the male teacher in the upper grades. The fear of the predominance of women teachers in the secondary schools has its justification in psychology. If it is a question of the fiftieth teacher in a boy's career, and forty-nine have been women, training, knowledge and methods count for little relatively. The man is a more wholesome moral influence, even though he have nothing more to offer than a deeper voice and stronger muscles. Reasons can be advanced for insistence upon the necessity of arousing and developing the natural religious impulses and even superstitions to serve the cause of morality. The love of nature, religious feeling, moral devotion and æsthetic feeling are an emotional nexus, no element of which but adds its contribution to the formation of character.

If I have been able to make my thesis clear you will see that it may be formulated somewhat as follows : Assuming that the Herbartian pedagogy is a legitimate deduction from the psychological principles of Herbart, then the value of Herbart for education stands in the same proportion to the value of the whole field of modern psychology as the facts and laws of association and apperception stand to the totality of the facts and laws of human life.

Let me close with a sentence from G. Stanley Hall, who seems to me the best modern exponent of the spirit of Herbart, however unsympathetically he may look upon the formal Herbart pedagogy of to-day : "Hence it has come that the new psychology, which studies the body as well as the mind ; which experiments on the senses, memory, association, attention, etc., in the laboratory ; that utilizes nature's cruel experiments by laborious and systematic observation upon the insane, blind, deaf, idiots, paupers and criminals ; that explores the laws and nature of growth in childhood, animal instinct,

savage customs and beliefs ; that has already shed so much light upon the nature and growth of volition and motor powers, and is now approaching the awful mysteries of feeling and religious life—is the very heart and marrow of the higher as well as of the lower pedagogy ; the arsenal of the surest, safest, and most progressive ideas, and is coming to be a court of appeal in all educational questions.”

Professor FRANK M. McMURRY, University of Buffalo : Reference was just made to the development of the æsthetic element or the æsthetic taste in children as though that were not Herbartian ; at least I had that understanding, as though Herbart appealed alone to the thoughts of children and not to their feelings. I would remind the last speaker that the development of the æsthetic taste is one of the six important lines of interest which the Herbartian school has emphasized from the beginning. Herbartian pedagogy has the conception of the child as being primarily a spiritual being and not merely an animal. Its merits seem to me first of all to be two: It has fixed the important problems of education : it has asked what is the aim of school instruction, of the school as a whole ? What knowledge is of most worth at a given age ? What is the relationship of studies to one another, and can children and students be made to feel that relationship ? Under what condition can instruction permanently affect mental life and character ? How can this condition finally be fulfilled ? Here are six leading problems before teachers in this country to-day. As far as my understanding of the matter goes, they date mainly from the Herbartian influences in Germany.

The question, At what age will certain studies best fit child life ? emphasizes directly the nature of childhood and the changes in the different years of life. As I understand it, that question is distinctly Herbartian,—at least I have never seen it in print before the last few years. The question for us to-day is, Are these questions fitting questions for secondary schools and colleges ? The answer seems to me to be that they are problems which are universal in their scope.

What is the aim of education ? Thirty-five years ago Herbert Spencer complained that people had scarcely discussed that question ; they had no standard by which to weigh the worth of studies, no aim fixed, the aim, of course, being the standard by which the value of studies would be estimated. To-day probably the weakest point in all instruction pertains

to the aim. I do not believe that high school teachers would agree as to the chief purposes of the secondary school, or that university professors would agree as to the chief purposes of the colleges or universities. We are wavering between four different aims—knowledge, discipline, character and interest. Until we have measured those and determined which is first, and should be first, in the mind of the teacher, we are exceedingly indefinite as to the thing we are working for.

The question, What knowledge is of most worth? is one that is pertinent decidedly to the occasion. We have ruled out Latin and Greek, at least deprived them of their former prominence, and we are disputing now whether or not any one study should take the lead in the secondary schools. The question seems to me likewise a fitting one for colleges.

What is the relationship of studies to one another? We have been confining that question to the common schools, but the great defect in the education of adults is that their ideas are too little related to one another. We all of us, unless we are exceedingly careful, daily are inclined to store away isolated facts, and they remain isolated throughout our lives, not giving us the benefit that they should give us.

The last two questions, Under what conditions can instruction affect mental life and character? and the other, How can that condition be fulfilled? are both of them universal. They apply as well to a university professor as to a kindergartener.

The first point I would make is that the Herbartian pedagogy in pushing before this country a half-dozen problems which cover all kinds of teaching, has done a tremendous work, one which will be of permanent value. Any one who sets before people the problems clearly, so that people see that they are live problems, is doing a great work. It makes little difference whether the solutions of these problems are accepted or not. If they are not accepted, grant that they are rejected; they must be rejected by us, then, because we stand on a different platform. In rejecting them we must define that platform; if we accept them, we do so from a platform also. The solutions at the very worst are working hypotheses for the teacher. They can measure the worth of different thoughts which are presented. My conclusion, then, as to that point is that these problems being before us, and we being forced to take a stand in regard to them, are led to much greater mental life than we otherwise would be, and the schools feel the effect of it.

Let me take now the last point: How can permanent interest in a subject be aroused? We all admit, whether we adopt the Herbartian standpoint or not, that interest is a good thing and that we like to have it. When we attempt to answer this question we are forced really to define what is meant by teaching. Successful teaching, at least, consists in the careful fitting of thoughts to thoughts. Any ideas which are to be of permanent interest or worth must match what one already possesses. The thoughts presented must be akin to the thoughts we already have. Granting that, we first see in that a reason for the rejecting of the lecture plan of teaching. I heard two eminent teachers of this country last summer, one of whom was the one referred to, Dr. Hall, declare that the lecture plan was going out of use in this country, and rightly. The lecture plan is not followed because when one lectures simply he is not putting forth a strong effort to match the thoughts of the students with the thoughts of the lecturer. Lectures in the main are prepared without direct reference to certain individuals. This is eminently true of German lectures. So these two college presidents declared that the lecture plan was going out of use because it failed to apply this great law of apperception. Text-books in this regard are worse than lectures. Lectures fit the human mind about as well as ready-made clothing fits the human body; in the main both were prepared without reference to certain persons. The text-books are usually made by a man in one place who knows nothing about the persons for whom the books are prepared in another place. A New York man makes text-books for a college in Colorado, we will say. There is a complete forgetting of this great law of apperception, the importance of matching the exact experiences of the person studying with the thought offered. This thought has been forced upon me during the past year because my work has lain only with students who in the main average about thirty years of age, about half of whom were principals of schools. Our topic recently has been interest, and our special topic the objections to the Herbartian doctrine in regard to interest. If we had a text-book upon a topic like that it would simply give the objections and answer them immediately, and a person could read what the book said on the subject before he had done much thinking, and in the main the memory would be appealed to; one's understanding to some extent, but as long as problems are offered and answers given before one has felt the need of the problems and their solution, he is not

going to have the same degree of digestion going on that he should have. I have felt that the first thing to do was to have people propose problems themselves in any subject that they were fit to study well. They ought to present their own objections. Then, if they are met, some real need of the students is being met. Then, as far as possible, persons should think out the answers to the problems. They should go far enough till they have separated what they do not know upon a given subject from what they do know. That is, they should proceed till they feel a definite want. Then answers may be given, but not until then. So we see here that there are two ideas of special importance: a need should be awakened and then the instruction should be developed as far as possible, so that the need can be satisfied. The complaint is often made that this would be extreme as a pedagogical doctrine, yet it is as old as Socrates, to whom reference was made to-day. His plan was first of all to destroy the feeling of self-confidence and conceit that his students had. His purpose was pedagogical; he awakened in them a need and then he made use of it. His thought in general was, we must awaken an appetite for what people want and then we should slowly give it. That is Socratic doctrine. And it is also Herbartian.

I would close, then, with the remark that the Herbartian pedagogy has been exceedingly important because it has pushed this idea of apperception, of matching thoughts with thoughts, till we come to realize more and more that the awakening of an appetite, of a genuine hunger for thoughts, is about half of good instruction. The offering of those thoughts is the other half. As soon as we think of this thought forcibly and begin to apply it, our attention is awakened more and more to the students whom we are teaching. If they are children, then children should be uppermost in our minds. The trouble with the application of this doctrine is that the preparatory school teachers and college professors are in the main unwilling to admit that the first factor in any school is the person who is taught. We are all inclined to elevate the curriculum and sacrifice the child to it. This doctrine is strictly opposed to that thought.

Dr. C. HANFORD HENDERSON, Northeast Manual Training School, Philadelphia: I think that the man or woman who comes to the study of Herbart for the first time, and dips into the work of that philosopher, will feel a distinct sense of

disappointment. One finds there the form of a very systematic treatment, but in that form there is a great deal of wandering. It ought to be said in answer to this criticism that at the present moment, only the earlier works of Herbart, those that are somewhat immature, are open to the English-speaking world. Even in this immaturity, however, and this lack of system, one finds passages of remarkable beauty and remarkable coherence. You are all familiar, I doubt not, with that much quoted passage of Herbart which seems to have some bearing upon the discussion of the afternoon, "Periods which no master has described, whose spirit no poet breathes, are of little value to education." And listen, if you will, to this quotation from "The Science of Education": "In early years, when instruction and environment invite the boy to the first moral apprehensions, the moments when the mind appears to be occupied with them must be observed and left undisturbed. The frame of mind must be kept calm and clear; this is the first aid discipline should give here. It has been often said, and cannot in a certain point of view be too often repeated, that the childlike mind of children ought to be preserved. But what is it that ruins this childlike mind, this unconscious look straight into the world, which seeks nothing, and for that very reason sees what is to be seen? Everything ruins it which tends to destroy the natural forgetfulness of self. The healthy person is not conscious of his body; in just this sense the untroubled child ought not to feel his existence, that he may not make that existence the measure of the importance of that which is outside him." Mark please the phrase: "This unconscious look straight into the world, which seeks nothing, and for that very reason, sees what is to be seen." I think it is worthy in its lucidity of Victor Hugo. It differs from some of the lucid statements of Victor Hugo, however, in this, that it is also true. There is a farther feeling, I think, in looking into the writings of Herbart, that he has done scant justice to the progress and the position of the natural sciences. Remember, please, that he died in 1841, died while Darwin was still working on "The Origin of Species." Further, in reading over his aims and suggestions one cannot help feeling, and this, I think, is the most serious criticism one can offer, that there is not here a sufficient originality to entitle the man to the term of master. What he has proposed, what he is doing, we cannot help feeling is the proposition and the effort of every born educator, and I am disposed to

think that Herbart himself would be somewhat astonished could he find that we had made an adjective out of his name. Nevertheless, this lack of originality is a great compliment. You remember it is the same result that was reached in "The Data of Ethics." We were all astounded to find that from an entirely different point of view there had been reached a system of ethics which was in harmony with the best practice of very dissimilar philosophers. It is a great compliment, I think, to be able to say of Herbart, that in many ways he has only summed up and stated what had been found out by the best experience of the race. But now if you re-read him, I believe that you will find, in spite of the destructive criticism of this afternoon, that Herbart is infallible, and it seems to me that he is infallible for the reason that his statements are made in general terms. In this consists in human things the only possibility of being infallible. He has left to later philosophers the difficult task of translating him into specific terms and of adding to him, thus discharging what Dr. De Garmo has well said is the first duty of the disciple, the duty to transcend his master. So I am going to include in the Herbartian school those very modern men whose teachings and whose results have been cited to you as somewhat at variance with the Herbartian psychology, and I am going to include in this train, Dr. Witmer himself. Now any one who puts his conclusions into these general terms, who engages our consent, is certainly worth investigating to know whether there is application of his doctrines to particular studies of our instruction, particularly to the secondary and higher education. You are doubtless familiar with Herbart's main thesis, that instruction should consciously be toward a moral end, and you are doubtless familiar with the Herbartian watch-cry—*Erziehender Unterricht*, — the education that makes for character. Probably you know, too, very distinctly, this doctrine of apperception. What I wish to ask is, is there significance in these two, this re-statement of a universal aim and the statement in general terms of a universal method? My answer is that there is a tremendous significance. In the first place, in regard to the aim of education. You remember what our own philosopher Emerson says in this regard, "Men are so prone to mistake the means for the end, that even natural history has its pedants who mistake classification for knowledge." Every school curriculum shows the same thing, and I agree with Dr. McMurry that it is one of the essentials of

progress, that we should hold aloft the banner of what we mean to do. You know the fable of the hunter who fired in a million different directions in the hope of hitting a hare. I think the spectacle is no more absurd than the aimless activities of a man who attempts to educate without knowing toward what he is educating.

Now in regard to this method: If we have agreed that the end of education is moral, the issue will turn on how we shall accomplish it. Every rational system of education has its basis in a corresponding system of ethics, and every system of ethics has its basis in one's philosophy of life. What was Herbart's special ethical doctrine and what was his philosophy? He was an optimist, a believer in the good nature of healthy boys, but his optimism was not intemperate; it was not the kind of the good lady, whose servants being absent, put wood and paper and a lighted match together and then went upstairs and prayed that her fire might burn, but it was the optimism which believes in cause and effect. He rejects the doctrine of the transcendental freedom of the will, rightly believing that a will which is independent of experience cannot be educated. He also rejects the opposite view, that of fatalism, or the doctrine of predestination. If people will be what they will be, our efforts are vain. He goes between these two extremes and in his ethics, and in the doctrine of education founded upon it, he is true to that principle which Herbert Spencer has said is a true measure of intellectual progress—the principle of causation. He does not believe that the fond *hopes* of parents will be realized, but he does believe, and believes very strongly, that the training which they give their children will produce adequate results. He believes that if teachers and parents set into operation the right sort of machinery we shall have the right sort of results, and these results will be determinable. What did he wish to do? He said we must form our education on the laws of the mind. At the present time the formulated laws of the mind are so-and-so. Future knowledge and future study will give us a clearer insight into the operation of the human brain, but that at any period the method of education must have its foundations in psychology. In saying this he may have been guilty of a truism, but if so, it was a luminous one.

In closing, I should like to say that the modern exponents of the Herbartian school, especially its living representative at Jena, Professor W. Rein, have given a distinct statement of the

possibility of applying Herbart to secondary education. Especially you will find it in Rein's proposition to reform the German gymnasium. He has shown that in that reformation the central doctrine, the central view, which we are to work for, is this very view of setting into operation adequate causes for bringing about desired results; that we are rigidly to exclude formal instruction; that we are to avoid senseless drill in the form of substance, but rather to get at the substance itself. That is to say, that we are as far as possible to increase the human element and bring, if we can, into education the joy and the juice and the good things of life, and to get rid of that element which is driving our children out of the schools, or permitting us to turn them out so slightly affected by their contact with knowledge. It seems to me that Herbart has said *what* we want to do. It seems to me that he has stated in infallible words *how* we are to do it. To us remains the much more difficult task of *doing* it.

[NOTE.—These remarks were brought to an abrupt conclusion, as the allotted time had more than passed. It was the intention to cite Rein's proposition for the reform of the gymnasium at some length, and to point out its significance. Those who are interested will find in the translation of his "Outlines of Pedagogics," pp. 60-63, a statement of his main reform. They will easily read its significance. If formal discipline is entirely discredited, and the classics are to be read only for their *contents*, it is an easy step to the position of the scientific humanists, if we may so call them, who hold, and with good reason, that the classical languages have no place in modern education, but that the classical literature should be read and enjoyed in our mother tongue. This is not Rein's position, but granting his premises, it seems to us a necessary conclusion.—H.]

President WALTER L. HERVEY, Teachers College, New York: I once had the pleasure of hearing President De Garmo address an audience of New York city teachers. At the close of the discussion which followed, the editor of a leading paper in the capital city of a neighboring State, said: "I don't know about this *Herbartian* business, but I do wish you would learn the children to be good citizens." I would remind President De Garmo of this for his encouragement, to show how in other audiences besides this his words are appreciated and that at least the end he aims at is tolerably universal.

It is my pleasant duty, I take it, to sum up the discussion thus far. The meaning of Herbart to me is contained in a single phrase, *educating instruction*. Each word of this phrase

has its meaning and gives rise to a principle: First, that there should be education through *instruction*, with the emphasis on instruction, meaning that instead of laying primary stress upon the training table of the football team there should be laid primary stress on the presentation to the children of a view of the world. That, it seems to me, is a position that is incontrovertible. Here is a tumbler full of air, which you wish to empty of air. You may use an air-pump and get most of the air out with some difficulty. You may pour in water and then the air will all be out and the tumbler will be full besides. That is the meaning in part of educating instruction. The trouble with our children in the schools, both elementary and secondary, is that they are starved, and one reason why they are starved is because of the old dogma of formal discipline, of which I think the training table may not unjustly be taken as a type. Of course, there is an instructive element in the training table. There is a nutritive element there of the moral and intellectual, and in so far the training table answers to our Herbartian dictum.

The other reason why our children are starving in the schools is because our teachers themselves are starving. They do not know enough to teach as Herbart would have them teach. They do not see enough of the world to have a view of it themselves. And so it seems to me that one very important phase of the significance of Herbart for us all, in schools elementary and secondary, is this, that the time is coming and is at hand when our teachers must know much more than they know now. Our teachers in the secondary schools instead of being college graduates must be university trained men and women. May I cite a point in my own experience? In our high school a position was recently to be filled, and for it there were as applicants five doctors of philosophy from our best institutions. I believe that the fact that our institutions are beginning to send out so many doctors of philosophy, many of whom are trying to get places to teach, will help us in feeding the children and presenting to them first of all a content. There must be nutrition as the keynote of our educational work; disciplinary training is a secondary matter growing out of the nutrition. Education, then, must come through instruction.

Secondly,—the other main principle in the Herbartian pedagogy, Let this instruction result in *education*. Much of the instruction does not result in education. People may be

starved in two ways. One we have just indicated. The other is through an abundance of food, poorly cooked and badly served. Let the instruction be "educating." Robert Louis Stevenson tells of spending a bad quarter of an hour in an English inn over an almanac, where he got in six minutes more facts than he could use in six months. That was instruction of a certain kind without being educating in its tendency or in its result. Too many school teachers are walking almanacs. Much of the instruction is done by men who know enough, to be sure they know enough, but who mistake the upshot of their work. They think they are teaching Latin when they ought to be building men. So the knowledge which they give has no relation to virtue, and the spectacle which they present would, I am sure, cause old Socrates to take back what he said about the value of knowledge for purposes of virtue. The remedy of this is that instruction must be organized; that the circle of the thoughts must be formed with the emphasis on the circle. The teacher, then, must know the end from the beginning. He must know how to order his steps aright from the beginning to the end, and he must know this not merely in regard to his own work, but also in regard to the work of his fellow teachers. The time has gone by, as one of our number has well said, when it is possible for any teacher to live unto himself, or any subject to live unto itself. The time, I believe, when this end will be reached is also at hand. It will come through our college and university trained men and women adding to their knowledge professional training. The day is coming (as it now is in Germany) in this country when it will not be sufficient for a man to have passed through college or to have gained a university degree in order to be thoroughly prepared for a position in one of our secondary schools. I believe the time is at hand when the spirit of such educational thinkers as Herbart must be infused into these intending teachers before they will be considered ready for their work, or before they will consider themselves ready for their work. The "educated proletariat" may help us here also, in that it will be impossible for a man to get a place without such training. At any rate, a man who is both educated and trained will find himself, when he is ready to seek for his place, in competition with men of far larger experience than his own.

The Herbartian doctrine also bears on the subject of education values. Each subject has a specific value just as every exercise in gymnastics has a specific value. The educational

value of any subject is the result, not so much of what it is in itself as what it can accomplish in connection with other things going on at the same time. If you would train a man physically give him all-around exercise that will first of all develop his central organs, and then bring everything, his biceps, his back and all the rest into interplay. Thus you will have educating instruction,—each exercise of value by reason of the rest.

I read modern psychology long before I appreciated what modern psychology was leaving out. I believe that as pedagogues we have got to put the human soul at the centre and then add to it our modern psychology. First of all, then, what shall be our conception of the soul of man? Not a table on which billiard balls are being bounced against one another, or a theatre where ideas are trying to down one another in a more or less mathematical way, but rather as a thing that has life in itself; self-activity at the centre of our system. That is not a Herbartian conception par excellence. Herbart did not ask for anything that antedated experience. He threw overboard everything transcendental. In this he must be supplemented.

In the second place, and growing out of this, we must lay emphasis upon this fact in regarding the human will. If Professor Stoddard will allow me to quote one of his paradoxes, I should like to say with him that the curriculum that we set before our modern boys must contain "some things that are uninteresting, some things that are difficult, some things that are useless." In other words, we must regard Will not merely as a thing to be acted upon through the circle of thought and the warmth of interest, but also as a thing which has the power to initiate activity. We must treat these children not merely as at the end of a series of causes, to be set going through the presentation of intellectual aesthetic material, but also as self-active beings who are able to say "I can, *regardless.*"

The ideal way to approach this business of teaching would be to sit down in the presence of a young child and study him and therefrom develop our philosophy, and I believe that with certain limitations it is possible for us to do that, and that the knowledge that we gain in that way will stand us in better stead than the knowledge that we gain out of the books of Herbart or anybody else. It will not be possible for many of us to put into our first-hand observations the wealth of wise and beautiful thinking that Herbart has put into his books. He and those like him must for this reason always have a place

in our regards. But I am looking for the time when this study of children will no longer be a "pious wish" as it was with Herbart, and when, therefore, we may relegate our Herbarts and our Herbartianism to a secondary place, where, in my judgment, they belong, and place first the child himself, considered in his relation to the social whole of which he is a vital part.

President CHARLES DE GARMO: It was not my task to show you the things in Herbart which may easily and profitably be omitted as behind the times, but to show you a few positive points where he is significant. I have great sympathy with my friend Mr. Witmer. I wish he had read my paper before he wrote his, though to have done so might have spoiled some of his harmless amusement. I have been myself so far an advocate of his own system as to teach Professor James's psychology to my class in college. I have had great enjoyment out of it and I know my class have. Were I disposed, however, to point out the weaknesses of physiological psychology as a guide to teaching, I could mention a number of points. Dr. McMurry alluded to the fact that Herbart regards the child as a spiritual being, not an animal. In the same line, I may remark that a few years ago we advanced in the study of physiological psychology until we could identify our souls with our nervous system. I am glad to see that we are still making progress, for now we may, perhaps, according to Mr. Witmer's remarks, identify it with the muscular system. And yet psychology without the *psyche*, as Mr. Davidson calls it, is a valuable thing. It is scientific rather than metaphysical, it is true, but I have no wish to combat conclusions so far as they are reasonable and sensible. Were it really my purpose to oppose that psychology to any extent, I might perhaps claim further that it does not make very much difference whether there is one second or 579-1000th of a second difference in reaction time between one way of learning a thing and another. Our children are not so pressed for time as that.

Mr. McMurry's idea of education was a spiritual one. I tried to show at some length, and perhaps painfully, that we cannot expect that a man who died fifty years ago should be up to the times. It is unreasonable to expect it. The whole effort I think has tended to one purpose, namely, to the idea that civilization is worth something for education, that a teacher, as President Hervey remarks, must himself be full of the knowledge of civilization; he must know enough to reveal something to the children; that is the great end and aim, the building of moral character, but not in any mere subjective sense. The Herbartians do not lay anything in the way of any good things that are being done in the school or have ever been done there. They believe that the question of conscience is just as important now as it ever was. But they believe that there is something else, that there is a great moral content in education, and that mere preaching does not bring it out; it takes teaching to do it. You may, as Mr. Henderson says, be disappointed in studying Herbart that you do not find so much as has been read into him, but you must still remember that we live fifty years later than Herbart.

Professor LIGHTNER WITMER : I rise to reply to two statements that have been made in this discussion. In the first place, I do not say that Herbartians, or so-called Herbartians, are not familiar with the facts of modern psychology, but I do say that the modern Herbartian system of pedagogy is not up to date. It is based upon the psychology of Herbart. More than this, if advocates of the modern system of Herbartian instruction would study Herbart's "*Briefe*," in conjunction with the numerous allusions scattered here and there through Herbart's psychology and pedagogy, they might find that Herbart, despite the fact that he has been dead over fifty years, is more up to date than is the Herbartian system of pedagogy. It is a disgrace to the Herbartian system and those that call themselves Herbartians that there has not come from the ranks of the Herbartians in modern times, so far as I know, a single impulse toward a more generous investigation of the material upon which the teacher is supposed to work. In very recent times, within the last five or ten years, modern experimental psychology has directed its attention to the study of the child, developing a body of fact which the pedagogue will be compelled to turn to significant account.

The second statement upon which I wish to comment is one that was made for the apparent purpose of arousing prejudice in your minds against the study of modern psychology. I refer to the characterization of modern psychology as a psychology without a soul. This statement is an effective means of catching the fears of the audience and of placing to one side, as though they were insignificant, the results of modern experimental research. My study of psychology has forced me to recognize that modern psychology is directing its aim solely and directly to a study of the soul in its broadest and widest signification, and its results will constitute a revelation of the character of the human being. I am an advocate to-day of the vivifying principle of Herbart. I believe in the spirit of Herbart, in the basing of pedagogy upon psychology, and in the patient investigation and consideration of the facts of mental experience that dominate the whole of Herbart's work.

President WALTER L. HERVEY : I would like to say that in my reference I did not intend to give a slap in the face to modern psychology, but rather to give a name to that thing which none of us know very much about, and which we may designate in that way when we do not know what else to call those subtle influences that seem impossible to measure and impossible to analyze.

Professor FRANK M. McMURRY : Dr. Witmer made a remark in his close here that Herbart's doctrine of apperception was based upon metaphysical considerations. There are two bases for Herbart's doctrine of metaphysical apperception. One is the metaphysical consideration and the other is experience. Herbart's psychology is primarily empirical and it is known by that name, and the experience we are having to-day is empirical likewise. I would state that there are two bases to this Herbartian psychology, and with Herbartians to-day the empirical basis is the most prominent.

Recess at 5 p. m.

At the close of the afternoon session a reception was given the delegates by President and Mrs. Warfield at their residence.

THIRD SESSION.

FRIDAY EVENING, NOVEMBER 29.

The convention assembled at 8 o'clock, to listen to the President's address on the subject:

IS THERE A NEW EDUCATION?

Professor NICHOLAS MURRAY BUTLER, Columbia College.

The gentlemen who have preceded me in this office have been, in every case, the chief administrative officers of great educational institutions. In their addresses before this association they have accordingly discussed broad questions of educational policy and educational organization; and they have done so with a vigor and a clearness that greatly delighted and instructed us. On this occasion, however, your president comes not from the administrator's chair but from the pedagogue's stool. He will not apologize, therefore, for detaining you with a somewhat academic discussion of a more or less technical subject.

The title of my discussion is designedly thrown into the form of a question; for my purpose is, if possible, to provoke a difference of opinion—always a healthier and more productive intellectual state than the dull mediocrity of agreement. Difference of opinion begets doubt, doubt begets inquiry, and inquiry eventually leads to truth. Virgil's fine line,

“Felix qui potuit rerum cognoscere causas.”

is profoundly true; but more fortunate still is he who comes to his knowledge by the sure method of honest doubt.

For a generation we have been doing lip-service to the doctrine of evolution; but only with great slowness and difficulty do our old forms of speech and our old habits of mind fit themselves to the new point of view that makes so strong an appeal both to our reason and to our imagination. In no department of knowledge is this more true than in the field of education. For education is essentially a conservative process; it cherishes

its time-worn instruments and reveres its time-honored standards. The treasures of the mind are too precious to be lightly exposed to the loss or harm that might come to them through change. Yet the opinion has found lodgment among our craft that after all, and despite the excellence of old methods and old standards, the educational theory and practice of a given age or generation must stand in close relation to its intellectual and ethical ideals and to the material fabric of its civilization: and surely all three of these habitually vary not only over long periods but in relatively short intervals of time. It is a grave matter for the teacher if virtue is identical with knowledge, as Socrates taught; or if it is the result of habit, as Aristotle held; or if it is the cunning invention of rulers, as Mandeville suggested; or if it is mere skill in calculating the chances of pleasure and pain, as Bentham laid down. It is important, too, primarily for the higher education but eventually for the lower schools as well, if our intellectual ideal is represented by the active mind of a Leibnitz or a Gladstone, with its immense energy and broad range of interests; or if it is better typified by the narrow, plodding specialization of a Darwin, or of those Teutonic philologists who are unduly distracted if their investigations cover more than the gerund or the dative case. Still more directly must our education depend upon the material equipment of the time. In this day of innumerable printing-presses, with a power of production sadly out of proportion to their power of discrimination, of instantaneous diffusion of knowledge, it is quite inconceivable that we should not find ourselves forced to con anew the grounds on which rest the principles and methods that have come down to us from the age of manuscripts and pack-saddles. Such a process of questioning and searching has been under way for some time past, and has contributed in no small degree to that marvelous enthusiasm for education and belief in it, the evidences of which are to be seen on every hand. The public and private endowment of schools and colleges which the last thirty years record, has no parallel in history. It is a new civilization arming itself against its greatest foes, ignorance and vice; and the call to arms is as clear and distinct as it was in the time of the Crusades or the Wars of the Roses.

There are three avenues of scientific approach to the study of education, and in each of them the evolutionary point of view is not only illuminating but controlling. These three avenues are the physiological, the psychological, and the

sociological. Their points of contact are many and their inter-relations are close. Modern psychology has already given up the attempt to treat mental life without regard to its physical basis, and it will sooner or later regard any interpretation as incomplete that does not relate the individual to what may be called the social life or consciousness. Man's institutional life is as much a part of his real self as his physical existence or his mental constitution. Robinson Crusoe is, in one of the catch phrases of the time, a barren ideality.

It must be admitted that this point of view is both very old and very new. It is very old, for it was Aristotle himself who wrote, "Man is by nature a political animal. And he who by nature and not by mere accident is without a state, is either above humanity or below it."* It is also very new, for it is in flat contradiction to the doctrine of Rousseau, "Compelled to oppose nature or our social institutions, we must choose between making a man and a citizen, for we cannot make both at once,"†—the crudeness and superficiality of which have not prevented it from exercising a wide and long-continued influence. Modern philosophy confirms here, as so often, the analysis of Aristotle, and it rejects, as is becoming customary, the extreme individualism of the eighteenth century. The significance of this for our educational theory is all-important.

Returning now to the first of the three pillars on which the modern study of education rests, the physiological, it may be useful to recall briefly what consideration has been given to it in the past. All of the older culture-nations laid stress upon it, and some of them dealt with it in systematic fashion. But the Greeks alone understood the educational value of play. Their great national games combined systematic physical training and play in a way that we have not yet succeeded in equaling. The ascetic ideal that ruled the schools of the middle ages left no place for a continuance of the Greek practice, and it was forgotten. We find ourselves to-day struggling to imitate it. In Germany systematic physical training is made much of in education, but genuine play is not prominent. In England, on the contrary, play has been found so successful in developing strength and suppleness of body and sturdy, independent character that anything approaching systematic, formal training is regarded as unnecessary. In this country the present tendency is to develop both elements after the fashion of

* *The Politics of Aristotle*, I: 2 (Jowett's Translation, Oxford, 1885, p. 4).

† Rousseau's *Emile* (Payne's Translation, New York, 1893, p. 5).

the Greeks, and it is to be hoped that the outcome will be even more satisfactory than it was at Athens and at Corinth.

But physical and physiological considerations cut far deeper than this. They demand a hearing when questions of school hours and recesses, of programs and tasks, of school furniture, of text-books and black-boards, of light, heat and fresh air are under discussion. On all of these topics we have recently learned much that has not yet found its way into our practice. College faculties and school teachers, framers of examination tests, donors of laboratories and dormitories, and, most of all, architects, are as a rule oblivious to the vital interest that the pupil has in all matters of this kind. Considerations of tradition, convenience, cost, and external appearance are allowed full swing, and the growing youth must fit the Procrustean bed as best they can. The signs of mal-nutrition and weakness as described, for example, by Warner, and the laws of mental and physical fatigue as arrived at by such investigations as those of Mosso and of Börgerstein are about as familiar, to members of this association for instance, as are the *Laws of Mann*. And yet they affect vitally every young man or young woman that enters a school-room or a college. No amount of thundering eloquence on the value of the ancient classics, no emphasis on character as the sole end of education, can make amends for our failure to study the facts dealing with the physical and physiological elements in education, and for our delay in applying them. We need to be sternly reminded that wickedness is closely akin to weakness, and then to consider the moral consequences of our physiological ignorance.*

The relation of psychology to education is the one subject on which the teacher of to-day is supposed to be informed. Normal schools without number, and here and there a college, give definite instruction in the subject. Yet a careful inspection of the most popular text-books in use, and visits to some hundreds of class-rooms, have convinced one that the results of this knowledge, if it exists, are, in the field of secondary and higher education, almost *nil*. In this respect the elementary teacher is far in advance of us. No secondary school or college in America can show teaching to compare, in mastery of scientific method and in technical skill, with the best teaching to be seen

* Compare "Moral Education and Will-Training," by G. Stanley Hall, in *Pedagogical Seminary*, II: 72-89.

in many of the public elementary schools, particularly in the Western States. In consequence of this, we may safely assume that pupils fresh from the vigorous intellectual and moral growth of a well-conducted elementary school will turn aside from the machine methods and dull, uninspiring class exercises of our average academy with disgust. The new educational life-blood is flowing most freely and vigorously in the veins of the elementary teacher. Here and there a secondary-school master, and here and there a college president or professor, takes a genuine and intelligent interest in education, but the vast majority know nothing about it and care less. They turn on and off a certain amount of educational material each day, and accumulate what they are pleased to term "experience;" but their relation to education is just that of the motorman on a trolley-car to the science of electricity. They use it, but of its nature, principles and processes they are profoundly ignorant. The one qualification most to be feared in a teacher, and the one to be most carefully inquired into, is this same "experience." I am profoundly distrustful of it. The pure empiricist never can have any genuine experience, any more than an animal, because he is unable to interrogate the phenomena that present themselves to him and so to understand them. The scientific teacher, the theorist, on the contrary, asks what manner of phenomena these are that are before him, what may be their inner relations, and on what principles they are based. This, of course, is the first great step, taken by all scientific method, toward a knowledge of causes. It is at this point that we reach the real reason for the need of an accurate knowledge of psychology on the part of the teacher. His dealings in the school-room are primarily with mental processes and mental growth. Unless these are scientifically studied and understood, or—and this does not happen often—unless natural psychological insight comes to the rescue of psychological ignorance, the teaching is bound to be mechanical; and the longer it is continued the more "experience" is acquired, the more wooden and mechanical it becomes.

Within two years I was present at an exercise in modern history, given to an undergraduate class, averaging over eighteen years of age, in one of our Eastern colleges. The text-book in the hands of the students was of a very elementary character, and is much used in public high schools, both East and West. The teacher was a college graduate, and had held his position for several years. These years had been years of

"experience," and would have been strongly urged as an important qualification had his name been under consideration for promotion or for transfer to another institution. Yet the entire hour that I spent in his class was given up to the dictation of an abstract of the text-book. This, he told me, was his usual method. The students took down the dictation, word for word, in a dull, listless way, and gave a sigh of mingled despair and relief when it came to an end. This process went on several times weekly for either one or two years. I ascertained from the instructor that he called it "hammering the facts home." He is, for aught I know, "hammering" yet, and now has some additional "experience" to his credit. So have his pupils.

Not long ago a prominent publishing firm issued a widely-advertised text-book on a subject much taught nowadays. For the purposes of real teaching, of arousing interest and enthusiasm in the subject, and of stimulating the student to pursue it farther, to reflect upon it, and to make its lessons his own, it was as ill-adapted as any printed matter occupying the same number of pages could be. As a compendium of bare facts and dates to be committed to memory, and reproduced in answer to definite questions, it was clear and concise. Despite this fact, the publishers have recently issued a circular commendatory of the book, which contains two-score cordial endorsements of it as a text-book, over the signatures of as many high school and college teachers. I interpret that to mean that those two-score teachers lack either educational intelligence or educational conscience ; perhaps both.

No amount of psychological learning could make it impossible for the inquirer to find cases like these, and the hundreds of others of which they are typical, in the schools and colleges; but a psychological training on the part of the teacher would go far to diminish their number. Professor Royce pointed out* several years ago that what the teacher has chiefly to gain from the study of psychology is, not rules of procedure, but the psychological spirit. The teacher, he adds, should be a naturalist and cultivate the habit of observing the mental life of his pupils for its own sake. In this he will follow the method common to all naturalists: "What is here in this live thing? Why does it move thus? What is it doing? What feeling does it appear to have? What type of rudimentary intelligence

* "Is there a Science of Education?" in *Educational Review* I: 15-25; 121-132.

is it showing?" Such questions as these form the habit of watching minds and of watching them closely. This habit is the surest road to good teaching, and its formation is the best service that psychology can render to the class-room. Until a teacher has formed that habit and subordinated his school-room procedure to it, he is not teaching at all; at best he is either lecturing or hearing recitations.

We are chiefly indebted to the students and followers of Herbart for the present widespread interest in this country in two psychological doctrines of the greatest importance for all teaching—the doctrine of apperception and the doctrine of interest. The former has to do with mental assimilation, the latter with the building of character and ideals. I know of no more fruitful field for the application of both of these than the freshman year of the college course. My observation has taught me that the work of the freshman class in college is, as a rule, very ineffective. College teachers, who admit the fact, are in the habit of accounting for it by alleging the difficulty of welding into a homogeneous mass the new students of different advantages, training and mental habits. The task is more than difficult; it is impossible and ought never to be attempted, much less encouraged. That it goes on year after year in a hundred colleges is due to the straight-jacket system of class teaching by which we defy the rules of God and man to the glory of what, in our professional cant, we call "sound education." If we could secure a hearing for the doctrine of apperception all this would be changed. It would be recognized in our practice as it is in our faith that the mind is not a passive recipient of the impressions that reach it; that it reacts upon them, colors them and makes them a part of itself in accordance with the tendency, the point of view and the possessions that it already has. This tendency, this point of view and these possessions differ in the case of every individual. Instead of overlooking or seeking to annul these differences, we should first understand them and then base our teaching upon them. If the first two weeks of freshman year were spent in carefully ascertaining the stage of development in power and acquirement that each pupil had reached, it would be possible so to order and adjust the work of the year as to make it useful and educative. I have known case after case in which the other policy of treating all upon one plane and making the same demands upon all has made a college course a source of positive harm. It also accounts, in greater measure than we are aware of, for the large proportion

of students who fall away at the end of the freshman and sophomore years. Yet so long as college teachers know so little psychology as to cling to the old dogma of formal discipline and continue to pound away on so much mathematics to train the reasoning powers and so much Greek grammar to train something else, regardless of the content of the instruction and of all other considerations, just so long will one mind be lost or injured for every one that is saved or benefited. As Colonel Parker has so forcibly said, "We dwell on those who have been saved by our older methods, but who has counted the lost?"

The situation is not very different with respect to the doctrine of interest. We continually complain that valuable and necessary instruction given in school and in college is forgotten, is not retained, extended and applied. The fault lies partly, no doubt, with the pupils, but largely with ourselves. We have still to learn what interest means, how it is changed from indirect to direct and how it is built up into a permanent element of character. We are inexperienced in seeking out and seizing upon the present and temporary interests of the student, and in using them as a factor in training. It is a common thing to hear it said that since life is full of obstacles and character is strengthened by overcoming them, so the school and college course should not hesitate to compel students to do distasteful and difficult things simply because they are distasteful and difficult. I do not hesitate to say that I believe that doctrine to be profoundly immoral and its consequences calamitous. But, it is answered, you certainly would not trust to a student's whims and allow him to do or not do as he pleases. Certainly not; and that is not the alternative. The proper and scientific course is to search for his empirical interests, not his whims, and to build upon them. This is not always easy; it requires knowledge, patience and skill. Therefore we do not do it. It is far easier to treat the entire class alike and to drive them over the hurdles set by a single required course of study in the vain hope that the weak and timid will not be injured as much as the strong and confident will be benefited, and that somehow or other the algebraic sum of the results of the process will bear a positive sign. I earnestly commend to every high school and college teacher the study of these two principles, apperception and interest. I do so in the firm belief that the practical result of that study would be an immense uplifting of the teaching efficiency of the institutions represented in this association.

What, for lack of a better term, I call the sociological aspect of education is, in many respects, the most important of all. Under this head are to be put such questions as those that deal with the aim and limits of education, its relation to the State, its organization and administration, and the course of study to be pursued. I can refer to but a single one of these topics. Dr. Harris, in the opening paragraphs of his well-known report on the correlation of studies, dealt a final blow to the idea that the course of study is to be settled either by tradition or by conditions wholly psychological. "The game of chess," he points out,* "would furnish a good course of study for the discipline of the powers of attention and calculation of abstract combinations, but it would give its possessor little or no knowledge of man or nature. . . . Psychology of both kinds, physiological and introspective, can hold only a subordinate place in the settlement of questions relating to the correlation of studies." He goes on to show that the chief consideration to which all others are to be subordinated is the "requirement of the civilization into which the child is born, as determining not only what he shall study in school, but what habits and customs he shall be taught in the family before the school age arrives; as well as that he shall acquire a skilled acquaintance with some one of a definite series of trades, professions, or vocations in the years that follow school; and, furthermore, that this question of the relation of the pupil to his civilization determines what political duties he shall assume and what religious faith or spiritual aspirations shall be adopted for the conduct of his life."† It is at this point that the study of education from the sociological point of view begins. Instead of forcing the course of study to suit the necessities of some pre-conceived system of educational organization, it should determine and control that organization absolutely. Were this done, the troubles of the secondary school, the Cinderella of our educational system, would disappear. Just at present it is jammed into the space left between the elementary school and the college, without any rational and ordered relation to either. The ever-present problem of college entrance is a purely artificial one, and has no business to exist at all. We have ingeniously created it, and are much less ingeniously trying to solve it. Leibniz might have said that mental development, as well

* Report of the Committee of Fifteen on Elementary Education (New York, 1895), p. 42.

† *Ibid.*, p. 41.

as nature, never makes leaps. It is constant and continuous. The idea that there is a great gulf fixed between the sixteenth and seventeenth, or between the seventeenth and eighteenth years, that nothing but a college entrance examination can bridge, is a mere superstition that not even age can make respectable. It ought to be as easy and natural for the student to pass from the secondary school to the college as it is for him to pass from one class to another in the school or college. In like fashion, the work and methods of the one ought to lead easily and gradually to those of the other. That they do not do so in the educational systems of France and Germany is one of their main defects. The American college as a school of broad and liberal education, a place where studies are carried on with reference to their general and more far-reaching relations, is indispensable for the very reason that it permits and encourages the expansion and development of school work in the broadest possible way, before the narrow specialization of the university is entered upon. Happily there are in the United States no artificial obstacles interposed between the college and the university. We make it very easy to pass from the one to the other ; the custom is to accept any college degree for just what it means. We make it equally easy to pass from one grade or class to another, and from elementary school to secondary school, the presumption always being that the pupils are ready and competent to pass on. The barrier between secondary school and college is the only one that we insist upon retaining. The intending collegian alone is required to run the gauntlet of college professors and tutors who in utter ignorance of his character, training and acquirements, bruise him for hours with such knotty questions as their fancy may suggest. In the interest of an increased college attendance, not to mention that of a sounder educational theory, this practice ought to be stopped and the formal tests at entrance reduced to a minimum.

Public opinion itself, despite the protests of the pundits of the faculties, is forcing an extension of the course of study. It is one of the best bits of grim humor that our American practice, inherited, from the mother-country, affords, that the designation "liberal" has come to be claimed as the sole prerogative of a very narrow and technical course of study that was invented for a very narrow and technical purpose, and that has been very imperfectly liberalized in the intervening centuries. It ought to soften somewhat the asperity of teachers of

Greek to remember that the very arguments by which they are in the habit of resisting the inroads of the modern languages, the natural sciences and economics, were used not so many hundreds of years ago to keep Greek itself from edging its way into the curriculum at all. Palsen is indubitably right in his insistence upon the fact that the modern world has developed a culture of its own, which while an outgrowth of the culture of antiquity, is quite distinct from it. It is to this modern culture that our education must lead. The first question to be asked of any course of study is, does it lead to a knowledge of our contemporary civilization? If not, it is neither efficient nor liberal.

In society as it exists to-day the dominant note, running through all of our struggles and problems, is economic; what the old Greeks might have called political. Yet it is a constant fight to get any proper teaching from the economic and social point of view put before high school and college students. They are considered too young or too immature to study such recondite subjects, although the nice distinctions between the Greek moods and tenses and the principles of conic sections, with their appeal to the highly-trained mathematical imagination, are their daily food. As a result, thousands of young men and young women who have neither the time, the money nor the desire for a university career, are sent forth from the schools either in profound ignorance of the economic basis of modern society, or with only the most superficial and misleading object of it. The indefensibleness of this policy, even from the most practical point of view, is apparent when we bear in mind that in this country we are in the habit of submitting questions, primarily economic in character, every two or four years to the judgment and votes of what is substantially an untutored mob. If practical politics only dealt with chemistry as well as with economics we could, by the same short and easy method, come to some definite and authoritative conclusion concerning the atomic theory and learn the real facts regarding helium. But since the economic facts, and not the chemical or linguistic facts, are the ones to be bound up most closely with our public and private life, they should on that very account be strongly represented in every curriculum. We can leave questions as to the undulatory theory of light and Grimm's and Verner's laws to the specialists; but we may not do the same thing with questions as to production and exchange, as to monetary policy and taxation. Therefore the course of study is not liberal, in this century,

that does not recognize these facts and emphasize economics as it deserves. I cite but this one instance of conflict between the inherited and the scientifically-constructed course of study. The argument and its illustrations might be much extended.

I have now indicated how I should answer my own question, and have briefly pointed out typical grounds on which that answer rests. It remains to add a few words regarding the attitude of college faculties and schoolmasters toward the scientific study of education. The recklessness with which the men of letters, sometimes a college president, and once in a while even the more canny college professor, will rush into the public discussion of matters of education concerning which he has no knowledge whatever, and to which he has never given a half hour's connected thought, is positively appalling. Opinion serves for information, and prejudice usurps the place of principle. The popular journals and the printed proceedings of educational associations teem with perfectly preposterous contributions bearing the signatures of worthy and distinguished men, who would not dream of writing dogmatically upon a physical, a biological, or a linguistic problem. For some recondite reason they face the equally difficult and unfamiliar problems of education without a tremor. The effect is bad enough on the colleges and schools themselves, but it is far worse on the public generally, who are thus led off to the worship of false gods. Even in the largest American institutions, where most is at stake, the men who give any conscientious and prolonged study to education itself, as distinct from the department of knowledge in which their direct work lies, can be counted upon the fingers of one hand. As a consequence, many college faculties are no better qualified to decree courses of study and conditions of admission than they are to adopt a system of ventilation or of electric lighting. In time, doubtless, this will be recognized, and in the former case, as in the latter, the faculties will submit to be guided by specialists who do know. That will never come to pass, however, until school and college teachers see clearly that scholarship is one thing and teaching skill quite another; that long service in a school or college is quite as compatible with ignorance of education, scientifically considered, as long as residence in a dwelling is compatible with ignorance of architecture and carpentry. When that light breaks there will be very little discussion as to whether or not there is a new education, and many now familiar voices will be hushed.

Dr. Johnson's acumen was equal to drawing a distinction between the new as the hitherto non-existent, the new as the comparatively recent, and the new as the hitherto unfamiliar. In each and all of these senses of the word, I am confident that there is a new education.

After the address an entertainment was given by the Lafayette College Banjo and Glee Clubs, after which a public reception was held in Pardee Hall, and the rooms of the building thrown open for inspection by the members of the association.

Recess at 9.27.

FOURTH SESSION.

SATURDAY MORNING, November 30.

The meeting was called to order by the President at the High School Building at 9.42.

Report of the Executive Committee.

Secretary Adams reports that there was no report to be made.

Report of the Treasurer. (See end of volume.)

Moved, that the report be accepted and filed. Voted.

Report of Committee to Audit Treasurer's report. (See end of volume.)

Report of Committee to Nominate Officers.

Read by Mr. Johnson, Secretary of the Committee. (See end of volume.)

Principal James M. Green moved that the report be accepted and that the Secretary be directed to cast one ballot for the nominees. Voted.

Report of the Committee to represent the association in the discussion and arrangement of requirements in English for admission to college.

Chairman—F. H. Stoddard.

The Committee on Entrance Requirements in English made a report of progress as follows :

A joint conference was held in Boston, May 9 and 10, 1895, at which books for entrance examinations in 1899 and 1900 were adopted as follows :

1899. (a) *For Reading* : Dryden's Palamon and Arcite ; Pope's Iliad, books 1, 6, 22 and 24 ; The Sir Roger de Coverley Papers in the Spectator ; Goldsmith's Vicar of Wakefield ; Coleridge's Ancient Mariner ; De Quincey's Flight of a Tartar Tribe ; Cooper's Last of the Mohican's ; Lowell's Vision of Sir Launfal ; Hawthorne's House of Seven Gables. (b) *Study and Practice* : Macbeth ; Paradise Lost, books 1 and 2 ; Burke's Speech on Conciliation with America ; Carlyle's Essay on Burns.

1900. (a) *For Reading* : Dryden's Palamon and Arcite ; Pope's Iliad, books 1, 6, 22 and 24 ; The Sir Roger de Coverley Papers ; Goldsmith's Vicar of Wakefield ; Ivanhoe ; Coleridge's Ancient Mariner ; De Quincey's Flight of a Tartar Tribe ; Last of the

Mohicans ; Tennyson's Princess ; Vision of Sir Launfal. (b) *For Study and Practice* : Macbeth ; Paradise Lost, books 1 and 2 ; Burke's Speech on Conciliation with America ; Macaulay's Essays on Milton and Addison.

It was considered at the conference that the time had not yet arrived for a full report of the results of the new system of entrance requirements. Your Committee would, therefore, recommend that this be considered as a report of progress and that the Committee be continued.

FRANCIS H. STODDARD,
GEORGE R. CARPENTER,
WILSON FARRAND.

Secretary MELVIL DEWEY:—I would ask from the Chairman of the Committee the reasons for making a slight change between 1899 and 1900. The list seems to be almost identical, just enough to make, for instance in our own work, a degree of confusion that we can see no possible gain from. Probably there is a reason not apparent.

Professor F. H. STODDARD:—The Committee, after a long discussion, came to the conclusion that the slightest possible change that could be made was the best procedure now until we had time to see how the system worked, to take full reports from all the colleges and preparatory schools and to consider whether any recommendations had better be made. The very slight changes that were made were made after a good deal of correspondence, and were made in accordance with the desire that one or two books be all. It was the sentiment that for the present the system be tried as it stood with very slight change.

Voted, that the report be received and its recommendations adopted.

THE TEACHING OF THE CLASSICS : ARE WE SACRIFICING THE HUMANISTIC TO THE LINGUISTIC ?

PROFESSOR W. B. OWEN, LAFAYETTE COLLEGE.

Some difficulty will be felt by those of us who are not thoroughly acquainted with the methods of pursuing the classics in use in the various institutions. We shall all know what ought to be the prominent aim and method. Some indication as to the subjects upon which linguistic investigators are working may be derived from their publications in the *Journal of Philology*, the *Classical Review*, their pamphlets, and the papers they read in the Philological Association and other kindred societies. Judging from these, we get the impression that the aim of classical study is an exhaustive pursuit of certain minute and special lines of linguistic investigation. The field is full of busy searchers, intent and eager, turning over every old page and every monument of antiquity that contains even a fragment of a record of human speech, in the hope of finding some new piece of evidence on

syntax, accent, or some phase of formal criticism. For such purposes, and with a view to the opportunities it may offer for original work, a text will often be valuable in proportion to its obscurity and its real insignificance. The Saturnian verses of Naevius are better than the letters of Horace or the moral essays of Cicero. Such study is carried to amazing heights of specialization and certainly has its charms, no doubt also its uses, though it can hardly be regarded as very productive if we have in mind the culture of the humanities, or those practical results bearing upon human progress, of which scholarship should never lose sight. Such pursuits, however, do not, I presume, fairly represent the work of the class-room. The glimpse I have had of the *seminar* in elective and post-graduate classes in some of our institutions, would suggest that a taste for this kind of linguistic work is cultivated. Most attention is given to the critical side of exegesis, in which respect the *seminar* has apparently undergone a remarkable change as compared with the model of its great originator, Wolf, who gathered about him groups of enthusiastic students, and with the straightforward procedure of a clear-eyed master, took them over sentences word by word, sounding every depth of meaning, and bringing to bear out of the stores of his own knowledge weightier matters connected with the larger principles of grammar and the philosophy of speech. This was as it should be.

As *our* students are prepared, we have to devote a good deal of the first year or two to the linguistic side. It must be drill, severe and hard, and all must go through it. It is to promote familiarity with the linguistic essentials, to develop quickness of memory, readiness, accuracy, insight and alertness of mental action. It must not, of course, be carried on mechanically or without proper discrimination. One student is sensitive and must be dealt with delicately; another is diffident, and must have confidence imparted to him; another is slow and must be handled with some patience; another gets into an ungoverned haste, and must be taught to reflect, and be sure of these little items of knowledge. Apart from these and similar differences, I can see no significance in what the advocates of the "new education" are urging about the differentiation of pupils on the basis of psychology. No refinement of psychological analysis you can apply to the *pupil* can make anything but Latin out of the Latin. The Latin is there. It is sentences made up of words that are declined and conjugated and put

together syntactically. Its elements must be mastered, and the linguistic drill here proposed is good for all.

I must be permitted to enter a protest against what I consider the reckless utterances of those who advocate what they call the new education. If political economy, and not the classics and mathematics, may be the basis of a liberal course of studies; if experiences at the foot-ball training table is the best form of instruction in morals, then we shall soon hear that bridge building is culture, and making chemical tests is worship.

To return now to the training in linguistic essentials,—a portion of each session should be devoted to the repeated application of the grammar to the text read—pronunciation and meters, and in connection with both these, quantity ; sounds and euphonic changes ; noun stems and declension ; verb stems and conjugation ; the formation and derivation of words, and syntax all the time—this makes a good outline of work for two years. It may, however, be much shortened so far as the drill is concerned if students are well prepared for college. During this time—longer or shorter—a good deal of text will have been gone over ; and a good many linguistic principles made familiar and enforced.

In the meantime, further valuable results may be reached, in three distinct lines, viz,—carrying forward the mastery of the language as an instrument of thought, so that the student and the author may come together with as little hindrance as possible ; secondly, cultivating accuracy and habits of investigation, and dealing with linguistic details by processes of observation and reasoning that will develop the scientific habit of mind ; and thirdly, that cultivation in general which literature imparts, awakening the susceptibility to its humanizing influence. The student is all the time broadening the way to a better knowledge of the mental and spiritual life of the people whose literature he is reading. Later collegiate work in the class-room may aim more exclusively at results in these three directions, or, if you please mainly at the last, *culture*. Even in this case, however, there will be an advantage so far as method is concerned, in dealing with details, in giving a close and careful scrutiny to words,—not only their arrangement, for emphasis and rhythm, not only the allusions, figures of speech, etc., that may be found in them, but the shades of meaning with which they are used. Careful discrimination in this matter is one of the most valuable gifts of classical study; students are ordinarily so apt to pass over words

with a vague and imperfect idea of their meaning. This difficulty confronts teachers of English most of all. I remember a paper on the study of English read before this association some years ago, by Professor March, in which, speaking of the talk about reading Latin and Greek as we do English, he said, "there ought to be more talk about learning to read English as we do Greek."

It should be said further that in the study of grammatical elements there may be a gradation of quality such as to adapt it to the capacity of the most advanced students, leading up, in fact, to the profoundest and most important questions of linguistic science. Euphonic laws, for example, may be based on the physiology of speech ; the study of nouns, adjectives and verbs may lead on to the origin and history of declension and conjugation ; it is a further and legitimate pursuit of syntax to base the rules on principles of thought ; then it is an advanced phase of rhetorical and historical interpretation to apply the maturer scholarly judgment to a text and determine its authenticity—the ripest and noblest fruits of study.

Such criticism has its æsthetic as well as its doctrinal and formal side—a point to be noted in connection with the pursuit of classic literature for its humanizing influence. In every stage of study in the classics we should be awake to impressions of the beautiful and teach students to be so. This process has its difficulties. To subject any work of art to that analytic treatment which brings the elements of its beauty to light and makes them appreciable as elements of beauty is no easy task ; partly, perhaps, because there is no theory of beauty upon which we are agreed, by the application of which, such analytic treatment may be realized.

Probably it will often be best not to make any parade of a special æsthetic purpose, for we are on delicate ground. When we talk of beauty, unless the boys and girls comprehend us, we shall seem to them like stilted and affected triflers.

Real art may generally be depended upon to make itself felt, and to exert a silent influence by its own inherent power. By coming again and again under the influence of this power, we rise in cultivation to be intelligent lovers of the beautiful. We look at a great statue or a great picture, or a landscape, or a fine building with increasing pleasure, if we look often ; so with a poem, a play, or an oration. In literature, however, we do not get our impressions of the whole by a simple look, but by reading or hearing, which takes time ; and if there is

some disadvantage in this, there is also, it seems to me, something gained in intelligence and thoroughness, for we have leisure to apply such analytic tests as we have at command. The artist builds stroke by stroke. Each trait has its place and its significance, and we must take them in as he puts them on. There is a beauty of diction, for example, the more appreciated as the fund of knowledge about words increases ; clever combinations which, as Horace says, make old and familiar words seem new ; there are beautiful tropes ; there is a beauty of arrangement, a beauty of rhythm, a fitness of action, if it is narrative or dramatic, a beauty of imagery, a beauty of thought. A short passage, in fact, may be a work of art in itself and may be separately studied as such.

The Tiberius of Tacitus is a "miracle of art," says Lord Macaulay, but it is a miracle of art whose beauties as a whole are hardly within the reach of the ordinary undergraduate. Students of Tacitus, however, will know what I mean when I say that a single chapter and sometimes a single sentence is a work of art, with appreciable elements of beauty, as,—marked traits of individual style, felicitous combinations of words, poetic diction, pleasant variations of syntax, and most of all the masterly marshaling of thought, giving decisive unity and at the same time a variety of emphasis. A familiar example is the opening sentence of the second chapter of the "Annals." A convenient working theory, by the way, is this one of variety in unity. Its application may be seen in Professor March's Method of Philological Study ; and I happen to know, by reading the essays that are presented in the contests for the philological prize, that the students make an intelligent use of it in their criticism of literature.

This, however, has reference to the forms of classic literature, as they are shaped under the æsthetic faculty. I should suppose that the main point would be the *contents*,—to lift the student toward the level of the author's thinking. I say "toward the level," for to raise him *to* it would be a tremendous lift. The authors should be the best authors, and the books their best books.

It goes without saying that the teacher must himself rise to that level ; yet by that remark we are reminded of a standard of capacity and fitness, from the test of which perhaps some of us should be inclined to shrink. There is no magic in a mere professorship, that endows a man in that position with omniscient insight to master an author's meaning at a glance. The

hardest studying in our colleges is done in the rooms of professors. The late Professor James Hadley, of Yale University, I am told, even after years of class-room experience that made him illustrious as a teacher, never felt fully prepared to meet his classes, and never did meet one without having spent two hours of study upon the lesson of that period. It gives a great advantage in this respect to keep to the same books, and go over them again and again; not to lessen the labor, but to make the labor productive of new and greater results. There is no great book that doesn't deepen to us with repeated study. We find new thoughts on every page to say nothing of new and better modes of bringing the thought out, and presenting and illustrating and impressing it—matters of the greatest importance to the teacher. We can go to any depth and still find that we are in the realm of the classic thought. Tacitus, as statesmen and philosophers, as well as scholars suppose, is an unfathomed depth of wisdom, both practical and speculative.

Then the masters of classic literature condense a good deal. We should hardly think so of some of them, Cicero, for example, who generally flows along with such full and rounded expression; but even he can condense a whole speech to a sentence, and use expressions that are fairly bristling with suggestion.

Mr. Emerson wrote an essay on old age, moved to it by reading again the "Cato Major," which he praises—not, I fear, without some tone of patronage—and thinks he has a few points which did not occur to the writer of *De Senectute*. Naturally our modern life has broadened the picture a little, but nearly all, if not absolutely everyone of his points, can be found on the classic page, in the possibilities of meaning covered by its terse and significant phrases. One of Emerson's best items, for example, is that old age "has found expression," to which he devotes two pages. It is one word in Cicero, *vixit*, with an environment of context, that makes it pregnant with all this Emersonian meaning. Elsewhere Emerson devotes half a dozen pages on travel, to what is substantially an expansion of the six words in Horace,—*Patriæ quis exsul se quoque fugit*. Matthew Arnold wrote an essay and a whole volume of criticism, in both of which the central thought was the single word from Aristotle—*σπουδαιότης*; and, in fact, it seems to be a prominent feature in the mission of modern literature to draw nutriment from the ancient and

dilute it. A grand mission it is too. Just what I would urge upon the teacher of classic literature,—to expand and bring home to students as they find it suitable, or can make it suitable, the truth in the old writers. This is the source of their power to humanize, and we should make the most of it.

Xenophon and Cicero and Horace are as modern as Tennyson, or Holmes, or Arnold, far richer in the fruits of practical and pertinent, as well as profound thinking. They discuss questions which still confront us, questions pertaining to political philosophy, government, society, business, morals, religion and personal life. We can derive from them a world of practical prudence for our daily doings, and those influences which develop the best qualities of mind and heart. In the linguistic part of our work the aim should be a scholarly mastery of the language, that the student may be able to appreciate the shades of thought conveyed in the words, the grammatical forms and the idioms. The gist of a passage, however, or the thought to which it may lead up by some process of legitimate suggestion may be infinitely more important than any model shading in its grammatical forms, and it would be a pity if we were so intent upon impressing our pet theory about the imperfect indicative in the apodosis of a conditional sentence contrary to the fact, as to let the student miss the writer's main thought.

ARE WE SACRIFICING THE HUMANISTIC TO THE LINGUISTIC
IN THE TEACHING OF THE CLASSICS?

Rev. CHARLES H. WILLCOX, Lawrenceville School, N. J.—
We are not now considering the question whether the classics are to retain or to lose their pre-eminence in our schools and colleges. While the friends, both of the new and the old, are claiming substantial victory in this controversy, there is certainly no cause for fear that the masterpieces of that civilization, upon which ours is founded, will lose their place in any broad system of training. Doubtless the improved methods of teaching Latin and Greek have been powerful influences in enabling them to maintain their position. There was good reason to doubt the value of the endless and tiresome parsing, so dear to many of the teachers of a bygone generation. For them a volume of well-graded exercises would have been of

more value than an oration or an epic. In spurring the teachers of the classics to do better work, their critics have been their best friends. Consequently, if in this discussion we can help to make the classics more valuable, while not having that end immediately in view, we shall render more secure their position in our educational system.

Whatever may be our answer to the question we are considering, we must not forget that both the humanistic and the linguistic are of very great importance in classical studies. Of course the humanistic stands first. The chief aim in all study of the ancient languages must be, except for the philological specialist, to master the literature, the history, the philosophy, the religion, of a former age. But the linguistic also has its value, and in two directions. All study of language must begin with the careful and thorough use of the grammar. In later work one may so far forget this early, tedious drill in paradigm and syntax as to use its results unconsciously; but consciously or unconsciously the results must be present. There is no humanistic without the preceding linguistic. In the second place, the study of grammar has itself an educational value of the highest importance. The elaborate inflections and the complicated syntax of Latin are more for us than apparatus for mental gymnastics. They demonstrate and illustrate the working of the mind. They hold up clearly before us the relations of words and thoughts in our mother tongue, relations which are concealed by the simpler forms and looser construction of the English. For enabling one to master the logic of language, to learn why we talk as we do, and in consequence to enrich the diction both in grace and copiousness, at the same time also to cultivate precision in apprehension and in statement, the study of the form and construction of the classic tongues is a discipline too valuable to be despised or neglected. It was the glory of Greece and Rome, not merely that they had great poets and orators and historians, but that the genius of the people required and created two such marvelous languages. It is no mean study to inquire into what forms these people cast their thoughts.

Acknowledging, then, the great value of both of these branches of classical study, we come to the question whether one has been sacrificed to the other. Doubtless we all have in mind recitation rooms in which this question would have to be answered in the affirmative. The endless repetition of paradigms and reference to rules to the very end of a classical

course in college, cannot be commended. Yet this was not unknown in some of our best institutions twenty years ago. The lingering about the dry bones of a text, in its lack of aim or reason, was somewhat akin to fetish-worship. This violated the important law of progress in education. To ask the principal parts of *facio* or *γυγάσω* in the Sophomore year was as much out of place as it would be in studying Shakespeare to call for the case of an English pronoun. It was merely marking time.

The relief from this unfortunate state of affairs has come from a twofold application of a principle that has worked many changes in modern education. Specialization drove the elementary grammar into the preparatory school and the advanced grammar into philological courses. Our colleges now demand of the entering freshmen that they shall have such a knowledge of grammar as to be able immediately to turn to other things. The best preparatory schools, in the last year, are able to put the main emphasis upon the humanistic branch of their work. On the other hand, for those who wish to advance far in the study of language form, our colleges have courses in epigraphy, comparative grammar and linguistics. To these courses may be assigned that delving after roots which is the peculiar horror of those who do not like linguistics. If this classification, horizontal and vertical, is well made, what better opportunity could be given for the humanistic study in its broadest sense? Why need paradigm or syntax thrust in its awkward presence to interrupt the smooth flow of humanistic refinements? The colleges, then, have the matter in their own hands. The ground has been cleared. Great freedom of choice is possible to them in the work they will do in the classics. The catalogues of American colleges give evidence that they make good use of this freedom. We no longer read merely that a dialogue of Plato or a drama of Sophocles will be the work of such a term. The transfer of emphasis is shown by the announcement of courses in the history or drama or philosophy of a given period as set forth in contemporary writers. Even if we must allow that the linguistic absorbs an undue proportion of the time spent on the classics, it is very clear that the humanistic has been making good its claim to an increase of time and attention. The present indications are that it is to come into still greater prominence in the near future.

At the same time it is easy to slip into careless ways. The incompetent teacher will continue to review the grammar without teaching it. He will defer indefinitely the glad day when

the pupil may read his classics with some ease and enjoyment. It will not be out of place to consider two or three methods by which there may be secured for the humanistic a still larger share of attention. In the first place, the specialization, through which such good results have been obtained, should be continued and extended. The colleges should insist upon thoroughness in the grammar. It would be well if they could secure this at the time of the preliminary examinations. In three years at least of Latin and two years of Greek, a pupil who is worth educating ought to master grammar enough for good literary work. The present reluctance of the colleges to grant any certificate in grammar before the finals, while it may insure the ability to pass an examination at that time, is not favorable to the best work in grammar in the preparatory school. It discourages such application to the task as might master these subjects a year earlier. The study of grammars extends over more time than is necessary. It is desultory. The student does not appreciate the importance of mastering his lessons on the advance. He has in mind a remote examination with many intervening reviews. He trusts that in these years he may without intense effort absorb a passing command of the subject. In the interest of thoroughness it would be a gain for the student to know that the grammar must be finished a year before he enters college. We may go still further and ask for a more careful classification of the work in the earliest years of classical study. The German and French schools set us a good example in the care with which they assign to each year and semester such a definite part of the grammar as experience has taught them the pupil can master. It is interesting to notice how, with all their thoroughness, they simplify the earlier steps and shield the scholar from a confusing amount of detail. In the *gymnasien* the instruction in Latin in the first year is most carefully limited to the regular forms, not including the deponent verbs. The regulations contain frequent cautions not to go into unnecessary detail. The burdening of the instruction with peculiar niceties of pronunciation is especially noted as unadvisable. The teacher is cautioned not to insist on the committing of vocabularies except as the words may be necessary for the translation of the text in hand. The whole emphasis in these recommendations is on limitation. Yet these pupils whose work seems to us confined within such narrow bounds have eight hours a week for a full school year. The beginners in Greek, with six hours a week for the first

year, have their work strictly limited to regular Attic forms through the liquid verb. They do not until after a full year take up the contract verb or the *μι* verb. In the French Lycées the contract and *μι* verbs are not touched within the first six months. It should be noted that the pupils have only two hours a week in Greek during this period. In these early months, however, these subjects are so thoroughly mastered that they require very little attention in later stages of the work.

We have no governmental regulations for the conduct of our schools, and there is no authoritative program of work. The report of the Committee of Ten does not deal directly with this subject, but in both the Latin and the Greek department it seems to recommend the learning of an extended vocabulary in the very first months of the study of these languages. Recently published beginners' books apparently are written in the expectation that the pupil will master the whole grammar and an enormous vocabulary in one year. This must be due to a laudable desire to finish this work and put it out of the way, but every teacher knows that the average class cannot learn so much in one year. Which is the better then, to cover the whole superficially, in the hope of making up arrearages by reviews when the main emphasis is on another part of the work; or to follow the French and German method and master so much as can be thoroughly learned in the time assigned? Doubtless the recommendation is wise to acquaint the pupil early with some Latin other than Cæsar, and some Greek other than Xenophon. Yet in doing this it would be better to take the authors one by one, and make each a stepping-stone to that which follows. The difficulties of either of these tongues, if faced altogether, might baffle the keenest intellect and the stoutest will. Taken singly they need not be formidable to any one. An obvious objection to this use of the example of the continental schools is that the pupils are younger when they begin the classics. Although they are younger, and although they do seem to make small progress at the beginning of their course, they soon outstrip the older pupils who have had in our schools the same number of years' study. If the movement to secure time for Latin before the beginning of the usual four years' course is successful, as it certainly ought to be, there will be still more reason for the simplification of the work in its earlier stages. It will be possible to do good literary and historical work sooner. The Greek will have a

corresponding advantage in the superior training of those who begin the study.

Another valuable recommendation to the teachers in the *gymnasien* is to use Latin and Greek grammars so alike in their phraseology that the same principles occurring in each language will not need to be learned twice. Perhaps we shall some time have a Greek grammar founded on a standard Latin grammar. By repeating the Latin rules where they are the same in Greek, and by illustrating the principles by contrast and parallelism, the syntax of the Greek might be reduced to a very few hours' work for one well grounded in Latin. In the inflections also many a parallel might be drawn, with the Latin forms, to simplify the work in Greek.

An American teacher must read wistfully the programs of work in the schools of England and France and Germany. His feelings are intensified when, on meeting the scholars from these institutions, he finds them two or three years ahead of boys of the same age and corresponding advantages in America. He is driven to the conclusion, either that their boys are brighter than ours, or that their system is better, or that there are advantages not apparent in our schools to compensate for the tardy scholarship of American boys. It would not be pertinent to seek here a solution of this problem. It is a good subject, however, for the American teacher to ponder upon. Although the experience of European schools may not have much for him in the way of example, it will assuredly be of the greatest value in the way of stimulus.

By thoroughness in the grammar, by laying a solid linguistic foundation, the preparatory school is doing its best for the humanistic side of classical study. This is its most important work. This should not be sacrificed to fluency in translation or historical or literary work. Dry as is the grammar, uninteresting as is the drill, the teacher should not, in the early years of the course, permit the attractiveness of other branches of classical study to turn him aside from them.

There are, however, a few positive advances that the preparatory school may make in the humanistic study of the classics. These are along paths that have so many guide boards pointing to them, even if they are not well trodden, that it is hardly necessary, at any rate before this audience, to do more than mention them. One of these is in the practice of sight translation, now so generally called for by our colleges. As an intellectual exercise this excites activities entirely different from

those called into play by translation with grammar and dictionary. There is nothing better fitted to break up the habit of looking up, without thought, every word, every time it comes before the eye. A pupil might study for years in the old way without gaining that readiness in recognizing old friends, or the relatives of old friends, that a few weeks' practice in sight translation would give him. It recalls other words and suggests relations that are hidden from the slave of the dictionary. It compels the scholar, if it awakens any intellectual activity, to think the thoughts of the author after him. Of course, no teacher worthy of the name, will neglect the opportunity to interest the pupils, even in the early stages of the work, by explaining references to history and mythology and geography. The humanistic should begin with the first reference to Rome or Romulus. In these stages, however, the humanistic is merely a means to an end, to excite and maintain interest in the linguistic. It is like the wisp of hay with which the horse is lured to the manger where the full meal is ready for him.

My answer to the question under discussion is : Yes, we are sacrificing the humanistic to the linguistic. Poor teaching always will make such sacrifices. We are, however, making great advances in overcoming this fault, and the outlook for the future is encouraging. The chief service that the preparatory school can render is to recognize its own limitations and lay a secure foundation in grammar in the first two years of the study of Latin and Greek. In these years the humanistic, while not neglected, should be considered incidental. In the last year of a preparatory course, the emphasis may well be transferred to the humanistic side of the work. To this I have hardly more than referred. It is closely related to college work. To the college workers who take part in this discussion I leave this branch of the subject

Professor W. A. ROBINSON, Lehigh University, South Bethlehem, Pa.—An attempt to strike a balance between the linguistic and the humanistic elements in our present day methods of classical teaching is complicated by an uncertainty as to the relation of the elective system to the question at issue. For those of us whose lot it is to teach at colleges in which there is opportunity for little or no choice, but in which Greek and Latin form a part of every student's curriculum from the day of entrance to that on which he receives his degree as Bachelor

of Arts, this uncertainty has no meaning. But the elective question ought not to be overlooked in our discussion. If a course of lectures on comparative grammar is attended by 10 per cent of the members of the class, what relation has that course to the amount of linguistic training received by the class as a whole? Or, if a course in the thorough and appreciative study of the plays of Sophocles attracts one-fifth of the class, what bearing has this course upon the humanistic training of the other four-fifths? The question will seem more practical if stated from the other point of view. But let me say in passing that I am not to be understood as expressing dissatisfaction with the elective system. That system has come to stay, and I believe in it, within proper limits, as heartily as any of those who hear me. But it is just because its permanence is so well assured that its bearing upon our question compels attention. We have to reckon with the fact that a considerable number of those who graduate as Bachelors of Arts have, at the end of their Sophomore year, or even sooner, dropped the study of the classics and come no more into contact with the life and thought which animate the literatures of Greece and Rome. They have had, in other words, in addition to the amount required for entrance to college, but one, or at the most two years of training in Greek and Latin.

This shortening of the time given to the classics by the average student in college, suggests strongly an increase in the time given to them by the schools; a suggestion which is quite in line with the recommendations of the Conference on Greek to the Committee of Ten. It suggests even more strongly an adjustment of the system of classical teaching to the needs of these students who do not carry classical study beyond the point to which it is required of all. Do they receive a fair share of those benefits which we value so highly that we refuse the degree of Bachelor of Arts to non-classical graduates? Do they receive as much profit from their classical study as they might probably or conceivably receive under a different adjustment of those elements of classical study which our subject designates as the linguistic and the humanistic? When considered in this light, the question assumes an importance and an urgency which are not otherwise so obvious. Under the old-fashioned college course of four years of Greek and Latin required, the answer to our question is determined by the idiosyncrasies of the individual teacher. He may lay the greater emphasis on one side or on the other, according as his personal

tastes may lead him ; but in the course of the four years, he can hardly fail to give a fairly adequate consideration to both sides of the shield. True it is that college traditions tell of the carrying of primary linguistics,—the principal parts of *λαμβάνω* and the like,—into junior and senior class-rooms. But that is tradition, not present-day fact. I know of no reason for doubting that in all our smaller, non-elective colleges of good standing, the four years' course in the classics includes faithful and diligent teaching on both the disciplinary and the culture sides; and if here the one side or there the other receives the larger share of attention in the class-room, no great harm is done. But with the shortening of time to which I have referred as due to the elective system, there comes a need for more accurate co-ordination, alike in the first years of college work and in the preparatory school. There is danger on the side indicated by our question,—lest in our conscientious endeavor to make the most of that mental drill and discipline which is involved in the thorough teaching of the classical languages as languages, we allow to escape us the broadening and refining influence that comes from close contact with those ancient civilizations in which our own is rooted. There is danger on the other side also ; and there are not wanting those who tell us that already the pendulum is swinging too far in this direction ; that we are giving an undue amount of time and attention to the effort to make real the life of Greece and Rome ; and that in consequence the disciplinary element of classical teaching is suffering. I do not say that this view is correct : but it is held, and it sets in a clear light the fact that the possible sacrifice indicated by our topic is not a purely one-sided danger.

An interesting and important tendency of recent theories, alike in Germany and in this country, is that which looks to the cutting down, within the narrowest practicable limits, of pure memory-drill in the early stages of classical study. The meaning of this is, of course, that the student is not to burden his memory with a mass of rare forms and exceptional constructions, with which he may never have actually to deal, and which, if he does happen to meet them in the course of his more or less limited reading of classic writers, he can learn and understand to better purpose in the context in which they stand than on the page of the grammar. The theory, as stated, is a correct one ; and its bearing upon our topic lies in the fact that it leaves more time not only for more humanistic

teaching but also for an increased amount of that truer and better linguistic drill that comes only with careful and extended reading. In its practical application, however, it is to be borne in mind that it necessarily implies the utmost thoroughness in the acquiring of what is retained as essential in this preparatory grammar-study. Nor is it quite accurate to say that the learning of inflectional and syntactical facts and principles may properly be treated as affording exercise for the memory alone. It must be accompanied and followed by constant exercise in analysis, comparison, and synthesis. This would be too obvious to be worth mentioning, were it not for the fact that, as a matter of experience, boys come from the preparatory school who can recite quite glibly the inflectional systems and the syntactical rules, but who seem to have little or no idea how to use these models of form in recognizing or in making for themselves corresponding forms from other noun or verb-stems, or how to apply their rules to the understanding of the text.

In theory, then, we assume that to the preparatory acquiring of essential linguistic facts there is to be given the least amount of time and attention that is consistent with a thorough grasp, both of the facts and of their applications. If, in practice, time is lost at this point either by dwelling on facts that are not essential, or by the use of methods that are not thorough, then we have here to recognize an encroachment of the lower upon the higher, or rather a sacrifice of the higher to the lower. But that which is thus sacrificed to the elementary linguistics is not the humanistic only, but also that which is really most useful in linguistic training. Of all the benefits which accompany or flow from the study of language and literature, the cultivation of the memory is, perhaps, the least important, because it is the one which can be most readily supplied by other studies. Logical thinking, accurate expression of thought, resting upon a clear perception of the relation between thought and its expression,—these things do not arise from the memorizing of grammatical forms and rules. They come rather from the study of the way in which thoughts have actually been conceived and expressed by others. And such a study of the relation between thought and language can nowhere be pursued, let me say in passing, to such advantage as in the study of the classical languages; least of all, perhaps, in the study of the mother tongue, for there it is hardest to realize that the thought and its expression are not identical.

Such a statement of the uses of classical training on the linguistic side is, of course, very incomplete and inadequate ; but at least it seems to indicate what I have meant by the distinction between the lower and the higher linguistic elements. Over against the latter, or rather side by side with them, we have to consider all the enlightening and uplifting influences of contact with classic life and thought ; and the question already stated may be presented in this form : Is our system so adjusted that the average Bachelor of Arts, who has elected to omit Greek and Latin after his sophomore year, can be said to have received a sufficient amount of the mental discipline, on the one hand, and of the æsthetic and spiritual elevation, on the other, which the degree is supposed to mean ?

Supposing the theories already mentioned with reference to elementary work to be carried into practice, and the system pruned of useless or hurtful excrescences at that point, what is the most profitable adjustment of topics and methods for the rest of the time which can be used for classical study ? It is evident that with this question there is closely connected the question of the proper relation between the preparatory school and the college with reference to the introduction or omission of distinctively humanistic elements in the earlier teaching. To what extent, in other words, do we actually and may we profitably expect of the preparatory schools, the teaching of history and biography, mythology and religion, public and private institutions and customs, art and the appreciation of literature, in addition to their work in linguistic training ?

As to their responsibility for the latter there is, of course, no doubt. A student in his preparatory course should attain a thorough grasp of the ordinary and regular forms of expression, giving, perhaps, to peculiar and exceptional idioms only so much attention as is needed to ensure progress. He should do this by careful and intelligent, but at the same time, rapid and comprehensive reading, aided by practice in translation from English, based on the text read. In this way, it should be possible for him, on entering college, to seize promptly the meaning of any ordinary Greek or Latin sentence or paragraph that may be set before him. I believe that such ability to read at sight should more and more be made a leading test of a candidate's fitness for beginning collegiate work in the classics. When this end is attained, it may be possible to arrange the required work of freshman and sophomore years so that, for those who carry Greek and Latin no further, it shall

satisfy, more fully than it does now, the ideal of a rounded, symmetrical classical course.

Would I, then, have the work of the school confined to this thorough linguistic training, and leave to the college the duty of both awakening and satisfying the student's interest in the life and thought of classic antiquity? That such a conclusion would be a mistake is clearly shown, I think, by the argument of the Conference on Greek on the proposition to omit Homer from the requirements for entrance and, therefore, from the preparatory course. That argument, by the way, receives added force from the fact that a certain well-known college, which offers Herodotus as an alternative for the *Iliad* in its entrance examinations, does not include Homer in its required undergraduate work; so that its degree does not necessarily represent the reading of a single line of Homer, or, indeed, of any Greek poet.

It is surely of the highest importance, apart from the theoretical humanistic argument, that our scholars should be made to feel, from the earliest possible moment, that what they are reading has for each of them a real and abiding interest. The assurance that generations of teachers have found in the study of Greek and Latin one of the most helpful forms of mental discipline has no meaning for them. The consciousness that they are acquiring an increasing command over the intricacies of a new language appeals to most of them with little if any force. They should be taught, by abundant illustration of the text from mythology and history, from public and private antiquities of all kinds, to feel that they are gaining an insight into the manner of life and the way of thinking of a people whose words and whose deeds have exerted an unmeasured influence upon all that makes life worth living in our own day. If it be objected that this resembles too closely the sugar-coating of a distasteful pill, the answer is simply this: that in this case the "sugar" is no mere outside coating, but one of the most healthful and helpful ingredients of the "pill" itself.

It may be said that the time given to Latin and Greek in most of our smaller preparatory schools is necessarily too short for such a program as I have indicated. I believe that better methods from the start would go far to break the force of such an objection; but it must be admitted that when, as is unfortunately too often the case, a school seeks to fit a boy for college with perhaps two years of Latin and one year of Greek, something is bound to suffer. That is, perhaps, an extreme case;

but undoubtedly the time that can be given is often too short for really adequate preparation on all sides ; and it may be admitted that, if one or the other side must needs be slighted in the school, the humanistic side is the one that can more readily and more fittingly be left for the college. Yet we cannot forget that, as Professor Goodwin has said, "the study of the classics is not mere discipline, but is the road, and the only sure road, leading to the higher level of literature and art beyond ;" and anything whereby the attainment of that higher level is unnecessarily postponed is deeply to be deplored.

It seems to me, then, that in so far as our schools can be accused of sacrificing the humanistic to the linguistic, this is due in part to the waste of time in faulty methods at the beginning ; in part also to the absolute shortness of time given to preparation for college, caused by the conditions under which too many of our schools are compelled to work. So much the greater is the responsibility of the colleges for the effective performance of that part of classical training which must, under any conditions, rest mainly on them. They must carry on to yet greater efficiency and helpfulness that study of language as the instrument of thought of which I have spoken. But classical culture is not summed up in the study of a mere instrument. The deeper comprehension of the meaning of history ; the broader appreciation of the beautiful in literature and art ; the awakening of sympathy and love for all that is exalted and good ; the uplifting and enlarging of the whole nature of man : these are the ideals and aims to the attainment of which our efforts must be directed.

M. E. SCHEIBNER, Boys' High School, Reading, Pa.:—If these are days when much attention is given to the subject of education, they are also noted for a more questionable blessing —talks about education. Sound theory, of course, is what we need, what we want. But, perhaps, the main reason why many talks about education are so questionable a blessing, is the fact that, frequently, those who theorize on a subject have had little to do with its practical part.

For this reason I accepted, somewhat reluctantly, the invitation of the Executive Committee to read a paper on a subject which is evidently closely connected with the teaching of classics in our higher institutions of learning, and, since my classical training was not acquired in an American college or university, and my experience and practice of teaching the classics

has been confined to secondary schools, I felt conscious that my views on this subject might be regarded, and justly too, as mere theories.

However, I have some knowledge of the methods used in teaching the classics in our colleges, both from personal observation and examination of college catalogues, but especially by keeping in close touch on this subject with the young men prepared by me for college work.

To read the classics as high models of literature replete with ancient wisdom; to know the best that has been thought and said by ancient Greece and Rome; to live, so to speak, in the atmosphere of ancient thought, I take to be the *humanistic* side of the question, true classical culture. The *linguistic*—taken from the standpoint of the college—must be the more critical study of the text for lexical purposes, in addition to an occasional review of the grammatical, etymological and rhetorical questions, for a general grammatical and lexical knowledge sufficient to enable the pupil to read with intelligence and facility certain prescribed authors, is required for admission to our higher institutions of learning. How far, then, the *linguistic* side is carried out depends upon the college instructor and the nature of his own training. If *his* study of the classics has been confined to the close investigation and scrutiny of dry *linguistic* details, he will, perhaps, unconsciously sacrifice the *humanistic* to the *linguistic*. The average undergraduate, I know, has very little sympathy with linguistics, and it is the lack of proper attention to the *humanistic* side of classical study that has brought about, at least to some extent, the present unpopularity of the classics.

But, on the other hand, it is held that the *humanistic* study of the classics depends upon the true conception of the thought-content which, in its turn, is based upon *linguistic* exactness.

An acquisition, therefore, of some degree of *linguistic* exactness is absolutely necessary. I say, some degree, for I frankly confess that it is simply impossible for the great majority of students to reach that perfect *linguistic* exactness which makes the admission into the society of the ancient writers immediate and complete. The degree of *linguistic* exactness, then, will determine the extent to which the *humanistic* side may be carried. The degree of *linguistic* exactness *enforced* by colleges as a requisite for admission is, in my opinion, the answer to the question before us: Negative, if enforced; affirmative, if not. If the degree required and enforced is such that young men

must possess a thorough knowledge of etymology and of the principal rules of syntax, the college instructor will not sacrifice the humanistic to the linguistic, but will be able to arouse in his class a greater appreciation and enjoyment of the classics.

Linguistic difficulties must be overcome in the secondary schools, for they alone represent the disciplinary stage, which is based upon a rigorous exactness in matters of grammar and vocabulary. The young man who has once been admitted to the cultural stage, the college, and discovers that it will cost him more hours than he can spare to read intelligently the college classics; or who finds himself groping in the dark, drearily plodding through his assigned task, on account of a lack of proper linguistic training, will not return to the disciplinary stage to perfect himself, but evade the now unwelcome work as far as possible. A number of such cases have come under my observation.

More of quality and less of quantity, required and enforced by the colleges, will correct, to a great extent, the present unhealthy condition in the department of classics.

But to lay the foundation upon which true classical culture is to be raised—linguistic exactness—is not an easy task. It requires for its accomplishment a rare combination of intelligence, patience and tact.

Forcing the minds of pupils to an unending routine of work, to memorizing paradigms and rules, and a long list of exceptions, or to unraveling lifeless sentences, will neither bring them to a clear comprehension of the value of the study of the classics, nor inspire them with a desire to continue it.

In the very beginning of the study of etymology, something of the reason "why" of the existence of the puzzling inflections of number, case, tense, gender and mood; of their disappearance in modern languages, will present itself to the teacher's mind to communicate to his pupils, and thus awaken in them a new interest.

By showing that the order of a Latin sentence is almost invariably quite different from that of the order of an English sentence, the teacher will add new interest to the study by giving some of the very simple reasons why English is comparatively limited.

By making the pupil realize "how" and "why" it is that he is passing, as he learns an ancient language, into a different world of expression from that of his own, and by teaching

him to gather some real and striking characteristic of each, he will infuse him with still greater desire to pursue his study.

The teacher will not, however, by such means make the path of the acquisition of the classics a mere easy ramble through flowery fields, but he will do something to give a distant prospect of the cultural stage toward which the pupil is aiming, and not force him to it blindly by a dreary path. The teacher of classics must possess great illustrative powers. His teaching will be of no value, if he merely draws mechanically from his standing reservoir of knowledge.

With the elements of the classics mastered in a rational way, the Latin and Greek authors required for the admission to college will be something more than puzzling sentences in an unfamiliar tongue.

Cæsar will be read, not without labor, but with some interest.

Cicero will not be regarded as a storehouse of examples of Latin construction, but as the orator who carries the reader back to the last days of the Great Republic.

Homer will be Homer, not so many lines of Greek poetry.

A progressive acquisition of a vocabulary of the different authors is, of course, indispensable.

To aid the pupil in acquiring a vocabulary, elementary comparative philology may be introduced; short Greek sentences may be rendered into Latin, and *vice versa*; the attention of the pupil may be directed to the formation of English words from the Latin and Greek. Good results may be obtained by requiring the pupil, when looking for the meaning of a word, say, for instance, that of a noun, to find also its corresponding verb, adjective, etc. This clustering of words around the stem is an excellent means of acquiring quite a sufficient vocabulary to enable the pupil to read, in time, passages at sight.

But for a long time yet educational controversies are likely to go on. Out of them, it may fairly be hoped, much good is coming. The professed pedagogue is invited to overhaul his methods, and when he finds them faulty, to correct them.

DISCUSSION.

Professor CHARLES E. BENNETT, Cornell University:—I feel that there is very little for me to add to the very full discussion for which we are indebted to the gentlemen who have preceded me. If there was any one point on which I should like to lay emphasis, it would be that there is no necessary antagonism between the humanistic and the linguistic. By humanistic studies I understand those studies whose subject-matter is man as opposed to matter; studies that deal with the record of human motives,

human thought, human aspiration and human achievement. Such studies include everything which pertains to the history of the human mind as opposed to all the rest of the creation, animate or inanimate. This is my conception of the humanistic, and of humanistic studies.

Now what is linguistic study? Linguistic study comprises the study of language in its several divisions of sounds, inflections, word-formation, syntax, and semasiology or the meaning of words. As regards the study of the sounds of language, I have to confess that I see in it no elements of humanistic training. When we set up in language a Grimm's law or a Verner's law, we are dealing, it seems to me, with a physical phenomenon—a special phenomenon of the vocal organs occurring in the people of a given locality at a given period, occurring under uniform conditions, and, like other physical laws, established as the result of rigid inductive processes. So much for the study of the sounds of a language. When, however, we approach forms and syntax, the situation is altogether different. Here we begin to come in contact with the operations of the human intellect. We begin to note the play of association and analogy. Personally, I take my stand upon the dogma of philologists that phonetic laws work without exception. They work like physical laws. Whenever a law fails to work, it fails because some play of association or analogy is active. Hence, inasmuch as such exceptions are fairly numerous, we are put under the necessity of explaining on a psychological basis these numerous deviations. In word-formation too we see the same principles constantly at work, so that the study of word-formation becomes a constant study of the operations of the human mind.

In folk-etymologies we see the folk mind at work in a thousand and one odd and instructive ways.

So it is with syntax. Syntactical combinations are not primarily logical. They convey their meaning rather by suggestion and indirection, and often they mean the exact opposite of what the form would suggest or indicate. Hence the study of syntax becomes a study again of the subtle play of the human mind—a study often of vagary and limited intellectual horizon, yet always instructive and illuminating.

I remember that on one occasion as I was lecturing to a class on historical Latin syntax, an eminent professor of philosophy honored me by his presence. At the close of it he said with some surprise, "Why, this is applied psychology." I think the gentleman should not have been surprised. It was no surprise to me, and I am sure it is no surprise to any one who is a worker in that field. The study of the historical syntax of any language must necessarily be a psychological study, and if the study of the human mind is humanistic, then I believe the study of syntax is humanistic.

I cannot refrain either from calling attention to another important branch of linguistic study—semasiology, or a study of the development of the meaning of words. What a flood of light is often thrown upon social and religious institutions and upon philosophical ideas, by the life history of single words, and what an invaluable factor of humanistic training this study, which is primarily linguistic, often becomes.

I remember of having read recently with great instruction a little book, by Oscar Weise, entitled "Charakteristik der Lateinischen Sprache."

It seems to me the author of that book has given us a practical demonstration of the fact that the careful study of words in the language of a people may be made to reveal the whole national character ; and I have often myself, in my study of the classics, found the most striking revelations as to the life and character of the people in a single word.

I have been trying to show that the linguistic is not anti-humanistic, but essentially the reverse. It is a part of the humanistic. No one concedes more cheerfully than I that it is not all ; but I think I may be excused for insisting that its true nature be recognized.

To my mind therefore the only question before us would be : Are we using linguistic means too much in the cultivation of humanistic ends ? In the brief answer which I shall undertake to give to this question I shall consider only its connection with the secondary schools. My college work is connected with but a single institution. On the other hand, I have admirable facilities for judging of the work of the secondary schools, as I come in fresh contact with the students of some forty or fifty of them each fall.

As regards the secondary schools, now, I feel sure that they are not devoting excessive attention to linguistic study. I take it for granted that, except in the very rarest instances, no instruction in historical grammar is attempted in these schools, and I am thoroughly of the opinion that none ought to be. In the matter of the study of the development of meaning in words which I mentioned as one variety of linguistic study, I feel sure again that the secondary schools cannot be accused of over-cultivating the linguistic side. I come into contact each year with 100 new students for whom the secondary schools are responsible, and my observation leads me to believe that more rather than less might profitably be done in this direction.

If linguistic study be construed to cover a mastery of the inflections of the classical languages, and an accurate knowledge of the essential facts of Latin syntax, then I should say yet again, and say emphatically, that my observation warrants me in stating that the secondary schools, so far from insisting on too much, are really guilty of neglect in this matter. I asked some of my colleagues as I was coming down here if they had any suggestions, and the one message which they gave me to deliver was exactly what I have said,—that we in our locality are not getting the careful grammatical preparation we ought. This grammatical training has been alluded to this morning as a very important and essential part of classical study, and I have been glad to see the insistence upon this one point. I have sometimes had a feeling that I could point out one cause at least which in our territory was operating strongly to prevent this careful grammatical preparation, and that is the over-insistence upon sight translation. It seems to me that this has been carried altogether too far, and I have taken some little satisfaction in observing that the institution which has insisted most strongly upon sight translation as the chief test for admission to college is beginning to show that it is conscious of the fruits of too much energy directed to that system. If I had a reputation as an educator to lose, I think I should be glad to stake it on two simple propositions in regard to this one point of sight translation. I believe that fifteen or twenty years ago the average freshman as he came to college was better

prepared than he is to-day on the essentials of the grammar. I feel sure too that careful grammatical preparation is the best preparation for translating simple passages at sight, and I believe that freshmen of the generation to which I refer, were able to translate simple passages of Greek and Latin at sight more intelligently than they can to-day, and into better and more idiomatic English.

HENRY W. ROLFE, Philadelphia:—Those who have preceded me have made it plain, both by means of their direct arguments and through their indirect admissions, that in our schools and colleges the humanistic side is being sacrificed, to a certain extent. I wish they had chosen to go farther, and point out the remedy. But, as they have not, I am inclined to attempt it myself, so far as may be possible in the few minutes at my disposal, although I am well aware that in doing so I am rushing in on dangerous ground.

Will you allow me also to begin with a definition? The humanistic aim seems to me to mean an attempt to get at the *ideas* embodied in the writers whom we study,—at their criticism of life, to use Mr. Arnold's phrase,—an attempt to get at these ideas and assimilate them, and to appreciate at the same time the great beauty of the embodying form. Let me ask you to what extent we accomplish this result in the teaching, for example, of Cicero's orations. Those orations constitute parts of a great and coherent life-work, and are not to be understood without a knowledge of the *whole* of that life, and of the times, and of Cicero's intellectual and moral character. That knowledge children cannot have. Consequently their text-books should supply it in part; and the rest, the larger part, should come from their teachers day by day. Thus only can the young student be placed at the point of view from which Cicero wrote, and for which he wrote.

But think what this demand means. It certainly means, first of all, a fairly wide knowledge on the teacher's part of Cicero's entire works, and of the leading men and movements of the time in which he lived. How many of those who are teachers of Cicero have that knowledge? How many of our colleges and universities enable us to get it in their class-rooms and lecture-rooms? Where is there any broad treatment of classical literature, as literature, in great masses and periods? And where is there any teaching of ancient history that in the least deserves the name?

Then again we must remember that even if the teacher *has* this wider knowledge, it alone does not suffice. Something more is needed, something that colleges and universities cannot give; namely, sympathy. The humanistic result can spring only from the finest appreciation, and of such appreciation on the part of his pupils no teacher can be sure unless he has enough of sympathy to be able to put himself in the place of each one of them, thus looking at the author that is being read through their eyes, and realizing all their limitations and difficulties.

Then there is need of sympathy of another kind. If he is to help the pupil as he should, the teacher must have what I may call the artist's power of sympathy; the power of seeing deep into the meaning and beauty of the writers studied. And along with this must go something,

too, of the artist's power of presentation, of placing what he thus sees vividly before others. Whatever pedagogic theory may say, we all know that pedagogic practice, as applied to literature, cannot be successful without this ability to *feel* all the significance of the work under consideration, and the further and kindred ability to make other persons feel it too.

I have spoken above of Cicero for the mere sake of having a definite illustration. You will see that what has been said of him is equally true, *mutatis mutandis*, of all the other authors we read, whether Latin or Greek, whether in college or in school.

And now let me hasten to ask what the result is, the inevitable result, of such a state of affairs as I have been hinting at. When our colleges and universities fail to train in a broad and generous way those who are to be the teachers of the future, giving them for the most only the minutiae of scholarship, and affording them very little opportunity to know ancient thought and art and life as a whole ; and when the selection of teachers is carried on with but the faintest reference to the extent to which they possess this sympathy that I have spoken of, which is at the very root of all good teaching; what *can* the result be but just what it is ? The humanistic must, of necessity, be neglected. Teachers who know only the letter of their authors, never getting to the heart of them at all, will cultivate the letter ; that is, the linguistic side. That side is so easy ! It requires only ordinary abilities, and a fair amount of industry. It is not at all strange that so many teachers and text-book makers and college examiners confine themselves so largely to it.

Will you allow me now to point out what seems to me to be the remedy for all this ? In the first place, looking at the matter from the pupil's side, I fear that even when we have the ideal teacher whom I have been trying to describe, it still is in many cases impossible to get such humanistic results as are desirable from certain of the authors that are now read in preparatory schools. If such is the fact, if the content of some of the books included by the colleges among their admission requirements is beyond the average American boy of sub-collegiate age, it follows at once that the colleges are so far responsible for the undue development of the linguistic side. For when the spirit of a book cannot be comprehended, the conscientious student and teacher will busy themselves with the externals, and rest in them. Then, in the second place, the colleges make a bad matter worse by setting a sort of entrance examination paper, or at least adopting a standard in judging that paper, which encourages still further this natural leaning toward the linguistic. And, finally, they also fail themselves, as I have mentioned before, to work for the larger humanistic results, after they have the student in their own hands.

Let us ask the colleges to consider whether they cannot improve, in some respects, their selection of authors for preparatory reading, and whether they cannot devise a wiser sort of entrance examination, and whether their own classical work is sufficiently strong on the purely literary and æsthetic sides, and properly co-ordinated and re-enforced by a study of ancient history and ancient art. Let us see also whether we cannot do something toward establishing in the academic world a different

standard for the selection of teachers for the classics, a standard that shall insist upon a certain qualification that is vastly more important than any amount of philological training, the power, namely, to appreciate, and to kindle a like appreciation in others. It is in these directions that we must work, if the improvements that are so greatly needed are to be brought about.

Dr. ALBERT G. RAU, Moravian Parochial School, Bethlehem, Pa :— After the discussions of the morning, I feel quite justified in presenting, as my share, two side-issues from this important topic. The one a plea to all teachers to strike at the root of our failures in classic work ; the other an attempt to sketch a method by which the development of the humanistic side of that work shall give it a real value for culture.

Educators are, happily, beginning to be compelled to understand that the development of mind-force should be looked to before untrained energy is brought to bear upon the complex problems of life. I think we are feeling that our whole work at present should tend toward the elevation of American society from the muddy and disgusting slough of commercialism into which it has been sinking.

You cannot develop a child's sense of beauty by teaching him that twice two dollars is four dollars, and that so many per cent of a certain sum of money should be invested, for gain, at such and such interest. In fact these many years of "dollar government" in matters of education have born their terrible fruit. Our boys and girls are often possessed of no higher aim than a desire to overreach each other ; inside the law, by all means, if possible ; but if not possible—then get ahead.

The preponderance of the mathematic side in school work has been, perhaps, in at least some measure, the result of the disrepute into which classical study has fallen during a few decades past. And this unfortunate opinion, again, it seems to me, is the result of a prevailing misconception of the method to be employed in the study of Latin and Greek. They were, and are still to-day, too often looked upon as an end, and not as a means to an end.

I am sure I do not study Spanish, for example, simply because I wish to examine the linguistic peculiarities of that branch of the Latin tongues ; but rather because I desire that my ideas of life and my comprehension of its phases may be broadened by communion with the thought embodied in Spanish literature.

Now this I hold is true, exactly, of the classics. Latin, Greek and Hebrew are no more dead languages, in this sense at least, than is the English of Shakespeare or the German of Martin Luther.

The tendency to forget the human, living, thinking body, for the analysis of its carcass, is but the result of the unfortunate preponderance of the "scientific fad ;" is, in short, the tyranny of the faddists who preach the laboratory method as the panacea for all the evils to which the educational system is heir. Far be it from me to decry the method, as a method.

The fault lies with the disciples and apostles, not with the truth. Undoubtedly the great working cause of the progress of knowledge in the present century lies in the systematic way in which special workers have

taken up examinations by experiment. But this method, as with all good processes, has been run into the ground. We must be educated men, before we are specialists. And, when the dissection of an animal before a class of young boys and girls is matched by the vivisection of a God-given tongue, it seems to me we should take up arms in a crusade against this faddish extreme. It is impossible that our young people should see the soul in things if we constantly shut their eyes to all the beautiful manifestations of soul, and compel them to tear to pieces whatever falls into their hands.

Now, how will these ideas be applied to the classics? Is there some golden road to classic literature that avoids the tedious and wearisome climb of the early efforts? By no means. But this tedious road may be so pleasantly passed over that the learner is literally unconscious of analytical labor, and conscious only of a striving to know more of man, his thoughts and his life.

Let the pupil early become accustomed to the sound of the language you are teaching, so that the sound of a word may at once bring before his mind all its constructional possibilities. Endeavor to teach Latin, for instance, as a Roman would teach it to an Englishman. Do not hedge in your boy's mind to a narrow lane of bald and misunderstood translation, the beginning of which is a blind-man's-buff game to find the predicate, and the blind end of which is too often bad English and total failure. Let the sentence unfold itself to the pupil's mind as it appears, word for word, in the Latin order. Let him discuss with you the possibilities of each word; and in half way through the sentence he will see the drift, and at the end he will understand the meaning,—not as an English boy would, but as a Roman boy would. And what is still more and still better, your pupil will enjoy the work.

Not that this should be done heedlessly; not that the workman should be ignorant of his tools; a vast amount of the driest language work must be gone through before classic reading may begin. But let your pupils feel, not that their classical studies are simply so many mental gymnastic exercises intended to develop the brains and make them hard thinkers, but that they will come, through the medium of a new power acquired, into closer touch with the noble and beautiful things and thoughts of the world; and that their knowledge of life and of man will be broadened.

GENERAL DISCUSSION.

Principal JAMES M. GREEN, Trenton:—I have no disposition to discuss the subject that is before us. I would like, however, to ask that one or two questions be answered by these experts a little more definitely. The first question I would like to hear answered a little more definitely is this: Are we sacrificing the humanistic to the linguistic? It seems to me that it is quite important that these experts should define to us just what is to be accomplished by the linguistic, as it is termed, and also what is to be accomplished by the humanistic, as it is termed. Then it also seems to me that there should be data collected, and the results of that data should

be brought forward here. That is to say, what is the practice in the different preparatory schools and colleges as ascertained by an actual investigation. I esteem, very highly, these discussions on methods that have been given us here, and do not wish to cast any reflection upon the gentlemen who have entertained us, but I must go forth not knowing from any ascertained results of our work, whether or not we are sacrificing the one phase to the other.

Dr. ALBERT G. RAU :—I suppose it is not in order for a man to expose his own weaknesses, but I spoke from the heart. I found the very weakness of which I spoke in my own school. I could get very few boys who were willing to study Latin. Why? Oh, it was such dry, hard work, and they didn't see the use of it, and it was all this and all that, and there was not any money in it. With the aid of a very valuable gentleman, whom I have in that school, I succeeded finally in persuading one class of boys that there is something in Latin, and they now love their Latin for the same reason that another class who do not like Latin love mathematics. And it was done on just exactly the plan I mentioned to you; that is, we brought forth the humanistic side very strongly. We got them to read as soon as we could, and then we drilled our grammar, and word for word as it came along had to be drilled in before we made it so interesting that they began to think in the Latin order. Then the language began to be a live language for them, and they thought they had something worth their pains.

Dr. M. E. SCHEIBNER :—The humanistic side, I claim, belongs to the college, and only the college professor can answer the question. If I had received my college education in this country I would not hesitate to give my view on the matter. We in charge of secondary schools cannot answer the question, and I would like very much to hear from the college professor whether or not the humanistic side is sacrificed to the linguistic.

At the request of President Butler, Professor F. A. MARCH, of Lafayette College, spoke as follows:—This thought was in my mind as the last speaker spoke: the college professor does not find enough time given and labor bestowed on either the linguistic or humanistic side. Students come to college not as well-fitted in respect to the linguistic side as they used to be forty years ago, and I do not see that they are any better fitted on the humanistic side, proportionately. The time spent on the study of the classic languages, Latin and Greek, does not seem sufficient in most schools to give the preparation which college professors desire, but it does not seem to be desirable to gain for either the humanistic or linguistic side by borrowing from the other. The current discussions show that many teachers wish to do this, some by borrowing from the linguistic, some from humanistic; but they are so evenly divided that there seems to be no danger. Linguistic and humanistic go naturally together with all competent teachers. How the humanistic knowledge could be obtained without knowledge of the language, I cannot understand. It is impossible to bring home thought to the mind and heart so as to elevate the being of man by reading a text that you do not understand.

I should like to say that the plainest thing about the Harvard examinations, which cut such a sorry figure in their English, is that the students do not understand the linguistic matter of the texts they are translating. If they had known the meaning of the Greek or Latin they could not have written such stuff for a translation. So far as appears, they might have written letters to their parents well enough, and have written a translation of any passage which they understood, well enough in the same sense. That every college student can be taught to translate like Longfellow is absurd. You must have a great man to write great English.

When I said that students come to college not so well fitted linguistically as in the old times I meant only that they do not read as much Latin and Greek, and do not read it as well as they did then. The reason is, I suppose, that the time is occupied in large part by the study of other things. A little mathematics, and reading and parsing Latin and Greek, was then the work of the high school. Now there are sciences, modern languages, and higher mathematics. The science of language has been deepened and widened, has become a great university study, and many high school teachers like to give the boys a good deal of that instead of elementary grammar. Reading and parsing are crowded out. Then the boys do not study as many hours in a year, or anything like it, as they used to in my day. We went to school every week day. There were no long summer vacations to forget in. A week, and a short week, in the middle of the summer lasted us the year round. We used to go to school and study Christmas and other holidays. The number of daily hours of study was also greater; it didn't hurt boys to study then. The boys at school with me read twice as much Latin as is required now to enter college, and could read it off pretty well, too, and parse it according to their capacities. Not all the boys, of course; there never was a school in which there were not scholars who came out knowing nothing to speak of. This shorter yearly study is partly made up in the best fitting schools by taking more years. If those sciences and higher forms of linguistic study, which are taught in college, were deferred entirely until that time, it would give the needed time for elementary work, and be better every way for those who go to college. But those who do not go to college would need separate courses in that case. Our high schools which send students to all sorts of colleges and technical schools and universities, and figure as "people's colleges," have a hard time of it, and, on the whole, they do wonderfully well.

Principal THOMAS O. BAKER, Yonkers High School:—It seems to me that we are losing sight of the fact that our secondary schools are preparing for the colleges. The colleges from year to year are advancing the requirements and the secondary schools are trying to keep pace. If we are to prepare our boys and girls for college as the colleges now require, it is necessary that we sacrifice the humanistic to the linguistic. It is absolutely necessary that we prepare our boys and girls so that when they present themselves for examination they will pass. We are crowding into our course of study more than the human mind can master in four years. If our colleges will relieve the secondary schools of some of the

work that should be done by the colleges, and not ask us to do it all, chance will be given the secondary schools to attend to the humanistic. They want pupils to come into college with all the Greek and Latin necessary for a college course, and in addition a complete course in physics, one year in chemistry and a term each in several other sciences. In short, the colleges want the secondary schools to do all the educating, save foot-ball and a few other accomplishments that come in the college course. They are asking too much of the secondary schools.

I am of the opinion, with all due respect to the gentleman last on the floor, that our boys and girls are better prepared than they were forty years ago; that is, they have four times as much to prepare. Possibly they are not so well prepared in Greek or so well prepared in Latin, but they have received much more in other branches. It would be better if our colleges would recognize the secondary schools as preparing for college proper, and not for examination to enter college. This would enable the secondary teacher to devote more time to the humanistic. The high school, in fact all our secondary schools, prepare for two things; first, for life, and second, for college. Of the number of pupils that go through the secondary schools about 10 per cent or 20 per cent present themselves to any college for a college course. I would like to ask if the colleges want us to slight the 90 per cent for the 10 per cent; whether or not the 90 per cent are to have this humanistic training so essential for life, or the linguistic in order that the 10 per cent may pass the college examinations? I heartily favor having our secondary schools give more attention to the humanistic side. We admit that the humanistic is sacrificed to the linguistic, but the colleges make us do so.

Dr. JULIUS SACHS:—I think it is rather unfortunate that in this matter a sharp distinction between the linguistic and the humanistic side is attempted in connection with secondary school work. I consider it from every point of view unfortunate that in certain quarters the attempt has been made to accentuate in secondary instruction the humanistic side, and I think it might be well to make a point or two by way of making my meaning clear.

Our pupils at the secondary schools are to acquire a knowledge of these two languages on which their later successful work is to rest. That involves what we choose to call linguistic training. I call it acquaintance with the language, and if that is acquired by the aid of sharp grammatical work then the name linguistic may apply. The humanistic element in connection with this work can constantly be introduced as an incident, but it should not be placed on a parallel position with this other function. The trouble is, I take it, mainly that the teacher who has charge of the work is not so thoroughly conversant with the humanities, with the ancient Greek and Roman life, that he can furnish quite incidentally in the recitation the information which the pupil should get. In nine cases out of ten a great deal of valuable time is wasted by sending the students to books of reference, classical dictionaries, books on antiquities, etc.; in such attempts to advance the humanistic side the linguistic is neglected. As I say, the successful combination of the two methods depends largely on the teacher and on his thorough acquaintance with the subject.

Most unfortunate of all I consider the introduction of the so-called laboratory method into the study of Latin and Greek; it creates a presumption in the mind of the pupil that if he goes to the books of reference, which in his eyes are books of original research, but which are only compilations at third and fourth hand, he is doing some original work. If our pupils then come equipped in the proper way to the college work, it is the province and the privilege of the college to cultivate the humanistic side in the case of those who do not intend to become linguistic specialists exclusively.

Dr. LERCH, Easton, Pa.:—Perhaps I could throw a little light on this subject by saying that there should be agreement between the colleges and preparatory schools as to the amount of grammar required. They should agree upon a certain grammar, both in Latin and Greek, then have them commit, we would say, 100 pages of those grammars, and have it understood that the students, before they come to college, positively know by memory just as they would know a poem, the first 100 pages of that grammar, and then I think we could come to a conclusion.

Mr. HENRY W. ROLFE, Philadelphia:—What is the meaning of the complaint we have heard lately from Harvard College in regard to the bad English that appears in the Greek and Latin examination papers? Could there be such results as Professor Goodwin has been pointing out if there were a thorough understanding of the authors read, and a thorough appreciation of them? And without that understanding and appreciation is it not very evident that the humanistic results are being lost, though whether they are being sacrificed to the linguistic or not is of course another question.

Professor F. A. MARCH, Lafayette College:—I would like to say in regard to those examinations which are talked so much about that the plainest thing about the examinations that we have given us that cut such a sorry figure in their English, is that the students do not understand in the least the linguistic matter of the thing they are translating. If they had been trained to translate they could not have made such stuff as they did. I suppose probably that those students who wrote down that material would have written letters to their parents well enough. The idea that the college student can write English like Burke is absurd of course. You must have a great man to write great English. The trouble with these translations has always seemed to me to be that they could not translate the Greek or Latin and did not understand it at all. If they had they would have written well enough.

By the remark that I made about the students coming to college more poorly fitted than they used to in the old times I did not mean that in general, but only that they have not read as much Latin and Greek, and do not read it as well as they did then. The reason is, as I suppose, that the time is occupied in a large part by the study of other things that are now required that were not then,—a greater abundance of modern languages and other things. Another is that the boys do not study as many hours a week, or anything like it, as they used to in my day. I think the school boys with whom I grew up studied twice as many hours a week as they do now, studied in school, too, not take books home and

make their parents get the lessons for them. We did not have vacations all the time. We used to go to school every day in the week. No long summer vacations either. We got a week, and a short week, in the middle of the summer, and that lasted us the year around. We used to go to school and study Christmas and holidays. There was a greater number of hours of study given in those days ; it didn't hurt boys to study then as it does now. The boys at school with me read twice as much Latin as is required now to enter college, and could read it off tolerably well too. Not all the boys of course ; there never was a school in which there were not boys who went through the drill and came out knowing nothing.

PLACE OF NEXT MEETING.

Secretary ADAMS presented invitations from the University of Pennsylvania to hold the next meeting of the association in Philadelphia, from the Columbian University to hold the meeting in Washington, and from the State Board of Education of New Jersey to hold the meeting in Trenton.

President WARFIELD moved that the place and time of the next meeting be referred to the executive committee. *Voted.*

RESOLUTIONS OF THANKS.

Secretary MELVIL DEWEY, of the University of the State of New York, offered the following resolution :

Resolved, That the cordial thanks of this association be extended to the high school authorities for the use of this beautiful building, which is so noble a monument to Easton's public spirit and interest in education ; to the college glee and banjo clubs for their highly appreciated concert of last evening ; and specially to President Warfield and his associates in Lafayette College for their hospitalities which have made this meeting so enjoyable as well as profitable. *Carried unanimously.*

President NICHOLAS MURRAY BUTLER :—The chair takes this opportunity of making public expression on his own behalf, and also on behalf of the association, of the great services rendered our work by the secretary of this body, Dr. Adams. Those of us who simply assemble here for a day or two, give too little thought to the care and the labor that are necessary to organize a meeting for us, to see that everything is systematically and carefully arranged, and most essential of all, to see that a careful and accurate record of our proceedings is kept and published. That laborious task has fallen for some years past upon the willing and able shoulders of Dr. Adams, and it would be most ungracious in us not to make some public recognition of our indebtedness to him for the pleasure and profit that we alike derive from the meetings of this association. I, therefore, take great pleasure in assuring Dr. Adams on my own behalf, and on behalf of the association, that we hold his services in the highest appreciation.

Adjourned at 12.03 p. m.

REPORTS OF COMMITTEES.

The Executive Committee met in Hamilton Hall, Columbia College, New York, May 18, 1895.

There were present Professors Nicholas Murray Butler, John B. Kieffer, N. Lloyd Andrews, John Quincy Adams and Dr. Julius Sachs.

It was moved, seconded and voted that the following be the subjects to be discussed at the Convention of 1895:

"THE AIM AND METHOD OF COLLEGE WORK IN FRENCH AND GERMAN."

"THE SIGNIFICANCE OF HERBART FOR SECONDARY AND HIGHER EDUCATION."

"THE TEACHING OF THE CLASSICS: ARE WE SACRIFICING THE HUMANISTIC TO THE LINGUISTIC?"

Committee to nominate officers:

Professor Francis H. Stoddard, New York University.

President Wm. H. Crawford, Allegheny College.

Professor George S. Fullerton, University of Pennsylvania.

Dr. Randall Spaulding, Montclair Public Schools.

Mr. Isaac T. Johnson, Friends' School, Wilmington.

Mr. JOHNSON, the secretary, reported for the committee the following nominations:

OFFICERS OF THE ASSOCIATION, 1895-96.

For President:

JAMES C. MACKENZIE, Head Master Lawrenceville School, New Jersey.

For Vice-Presidents:

J. D. MOFFATT, President Washington and Jefferson College, Washington, Pa.

W. L. HERVEY, President Teachers' Training College, New York City.

ISAAC SHARPLESS, President Haverford College, Haverford, Pa.

A. H. BERLIN, Principal Wilmington High School, Wilmington, Del.

FRANK M. McMURRY, Professor University of Buffalo, Buffalo, N. Y.

DR. IDA A. KELLER, Girls' High School, Philadelphia, Pa.

For Secretary:

JOHN QUINCY ADAMS, Professor University of Pennsylvania, Philadelphia, Pa.

For Treasurer:

JOHN B. KIEFFER, Professor Franklin and Marshall College, Lancaster, Pa.

For Members of the Executive Committee:

THE PRESIDENT, SECRETARY, TREASURER and

CHARLES DE GARMO, President Swarthmore College, Swarthmore, Pa.

A. P. MONTAGUE, Dean Columbian University, Washington, D. C.

W. H. CRAWFORD, President Allegheny College, Meadville, Pa.

WILSON FARRAND, Associate Master Newark Academy, Newark, N. J.

TREASURER'S REPORT.

TO THE ASSOCIATION OF THE COLLEGES AND PREPARATORY SCHOOLS
IN THE MIDDLE STATES AND MARYLAND.

Gentlemen :—I herewith present my report of the treasury of your association up to the date of this meeting,—November 29, 1895,—as contained in the following summary and the accompanying statement and vouchers.

RECEIPTS.

Balance in hand, November 30, 1894,	\$631 62
Delayed payments for 1893-94,—two schools,	10 00
" " " 1894-95,—thirty-one schools,	155 00
Receipts for 1895-96,—seventy-four schools,	<u>370 00</u>
Total receipts to date	\$1166 62

DISBURSEMENTS.

Printing the Proceedings of 1894-95, Circulars, etc., . .	\$430 35
Postage, Expressage, Stationery,	143 38
Clerk hire, Type writer, Stenographer,	102 20
Expenses of the Special Committee on English Re- quirements,	53 90
Expenses of the Annual Meeting of the Executive Committee,	<u>30 49</u>
Total disbursements to date,	\$760 32
Amount in hand, November 29, 1895,	\$406 30
Membership dues unpaid, November 29, 1894—fifty schools,	<u>250 00</u>
Amount possibly available for the expenses of 1895-96,	\$656 30

Respectfully submitted,

JOHN B. KIEFFER.

Lancaster, Pa., November 29, 1895.

The above account has been regularly audited and found correct with vouchers as stated.

ALFRED GUDEMAN,
THEODORE C. MITCHELL, } *Auditing Committee.*
JAMES M. GREEN,

JOHN QUINCY ADAMS, *Secretary.*

CONSTITUTION
OF THE
ASSOCIATION OF COLLEGES AND PREPARATORY SCHOOLS
IN THE MIDDLE STATES AND MARYLAND.

ARTICLE I.

NAME AND OBJECT.

SECTION 1. The name of this Association shall be THE ASSOCIATION OF COLLEGES AND PREPARATORY SCHOOLS IN THE MIDDLE STATES AND MARYLAND.

SEC. 2. The object of the Association shall be to consider the qualifications for candidates for admission to college and the methods of admission; the character of the preparatory schools; the courses of study to be pursued in the colleges and schools, including their order, number, etc.; the relative number of required and elective studies in the various classes; the kind and character of degrees conferred; methods of organization, government, etc.; the relations of the colleges to the State and to the general educational systems of the State and country; and any and all other questions affecting the welfare of the colleges and schools, or calculated to secure their proper advancement.

ARTICLE II.

MEMBERSHIP AND VOTING.

SECTION 1. Any College, Normal or High School, or other school preparing students for college, in the Middle States and Maryland, may be received into membership in this Association upon approval of the Executive Committee.

SEC. 2. In transacting the ordinary business of the meetings of the Association all delegates present shall be entitled to vote, but on all questions requiring a decision *by ballot* each institution represented shall have but one vote.

ARTICLE III.

OFFICERS.

The officers of the Association shall be a President, one Vice-President from each State represented in the Association, a Secretary, a Treasurer, and an Executive Committee of four members, together with the President, Secretary and Treasurer, who shall be, *ex officiis*, members of the Executive Committee. These officers shall be chosen at the annual meeting, by ballot, and shall hold office for one year, or until their successors have been elected. The Executive Committee shall elect its own chairman.

ARTICLE IV.

DUTIES OF OFFICERS.

SECTION 1. The President, or in his absence the Vice-President, shall preside at all meetings of the Association, and sign all orders upon the Treasurer.

SEC. 2. The Secretary shall keep a record of all business transacted by the Association and conduct the necessary correspondence.

SEC. 3. The Treasurer shall receive and hold all moneys of the Association and pay out the same upon a written order of the President.

SEC. 4. The Executive Committee shall prepare business for the Association, fix time and place of annual meeting, call special meetings, and act for the Association in its recess; but the acts of this Committee shall always be subject to the approval of the Association.

ARTICLE V. MEETINGS.

There shall be one annual meeting of the Association, for the election of officers and the transaction of other business. Unless determined by the Association the date and place of holding this meeting shall be decided by the Executive Committee, which Committee shall also have power to call special meetings of the Association.

ARTICLE VI. EXPENSES.

To defray the expenses of holding the meetings of the Association, conducting the correspondence, printing, etc., the sum of five dollars shall be assessed upon each of the institutions represented in the Association, and any deficiency which may occur shall be provided for by special action of the Association.

ARTICLE VII. POWER OF THE ASSOCIATION.

Decisions by the Association, of questions not pertaining to its organization, shall always be considered *advisory*, and not *mandatory*, each institution preserving its own individuality and liberty of action upon all other subjects considered.

ARTICLE VIII. RELIGIOUS TESTS.

No religious tests shall be imposed in deciding upon membership or other privileges in this Association.

ARTICLE IX. A QUORUM.

Representatives from one-third of the institutions belonging to the Association shall constitute a quorum for the transaction of business.

ARTICLE X. CHANGE OF THE CONSTITUTION.

This Constitution may be altered or amended at any regular meeting by a vote, by ballot, of two-thirds of the institutions represented at said meeting.

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